

RITUAL OF
KAPPA SIGMA

NOT TO BE TAKEN FROM
THE CHAPTER HALL

RITUAL OF KAPPA SIGMA

No. 9001

PRIVATELY COMPOSED AND PRINTED BY
KAPPA SIGMAS UNDER AUTHORITY OF THE
SUPREME EXECUTIVE COMMITTEE

1995

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This Book, when not in use, should be kept in the custody
of the proper officer, under lock and key.



*"Let us not rest contentedly until the Star and
Crescent is the pride of every college and university
throughout the land."*

— Stephen Alonzo Jackson

*Dedicated to
the Memory of*

FIRST WORTHY GRAND MASTER

STEPHEN ALONZO JACKSON

1851 -- 1892

*“... our Apples of Gold
in Pictures of Silver ...”*



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1940

FOREWORD

The written word is essential to the intellectual development of any group; symbols are equally important to the moral and spiritual development of every group. As an abbreviation or shorthand system is intended to convey an expanded written meaning, symbols are meant to convey deeper levels of emotional and moral content.

Potent symbols we use everyday capture the essence of our existence, meaning, and purpose. As our attention is placed under more severe demands, the symbols we use must carry heavier burdens to meet our spiritual needs.

By its proper use, the *Ritual of Kappa Sigma* is intended to teach the moral truths that are the essence of the purpose of our Order. Chief among these truths is the principle that as men, we are a small part of the scheme of creation and are dependent upon our Creator, by whatever name or doctrine we approach him.

Moreover, the Ritual demonstrates the necessity of cooperation, interdependence, and tolerance within the Chapter. Brothers find in the Ritual a means to reveal to each other the meaning and necessity of commitment to something other than themselves. The commitment begins as an obligation to one another and hopefully leads to involvement with one's community, service to God, and service to country. This is the true source of fulfillment in life.

Jaded minds perceive little more than the surface of the Ritual. The symbols used in our Ritual can be perceived at their most literal level, and the individual will be no worse for his participation in the service. However, our Ritual provides many deeper levels of understanding and enlightenment. Your appreciation of the content is dependent on your willingness to apply yourself to seeing layers of meaning.

Living by the moral and ethical principals of our Ritual requires that members constantly seek out the truths beneath the surface of the mysteries and using those truths to improve their own lives and the lives of others. Curiosity may be the reason you start

to study the Ritual; but without commitment, your efforts and ours will be in vain.

Joined together, the students of Manuel Chrysoloras faced the dangers of their time; today's Kappa Sigmas are joined in a covenant seeking to become better men in our own time. Our instincts tell us that it is lonely and frightening to be on a journey alone. Our safety, physically and emotionally, is exposed to dangers when traveling alone. It is propitious, therefore, that one seek the company and protection of others who are making that same journey. The Ritual teaches the individual the drive for excellence and the group the necessity of common commitment and values.

For the Chapter that will put effort into the full, dramatic performance of the Ritual, rewards will come in ways unimagined. The sheer drama of the Initiatory, when properly done (but not overdone), will make a lasting impression on the Initiate. Explicit directions for the ceremonies are included in this printing of the Ritual. Attention to detail is important. It is unnecessary and undesirable to attempt any elaborations or innovations not specifically called for or permitted in the Ritual. Frequent practice is an essential element of success.

These lessons and values are not restricted to the Initiatory. Even the regular use of the Opening and Closing Ceremonies, albeit brief, serves to recall before our consciousness the commitment we have to ourselves and to each other in facing together the challenges confronting us.

Enjoy your journey together. Remember your bond even after your diploma has begun to yellow.

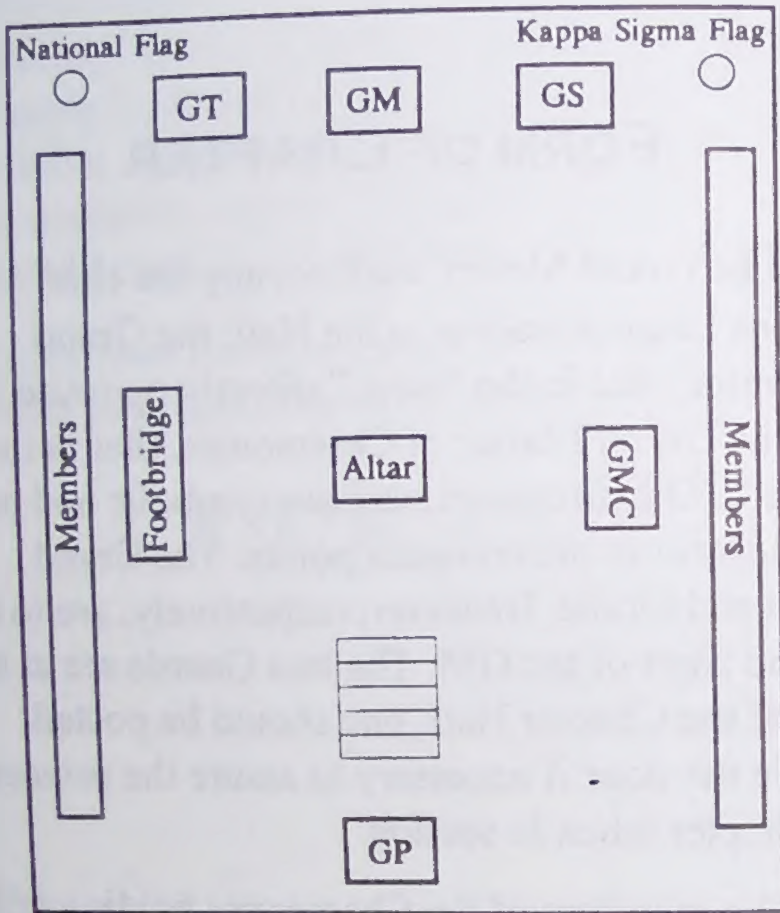
A · E · K · Δ · B

FORM OF CHAPTER

The Grand Master shall occupy the chief “eastern” seat or station in the Hall; the Grand Procurator, that in the “west,” directly opposite the GM; the Grand Master of Ceremonies, that in the “south.” The directions here are symbolic and need not conform to the compass points. The Grand Scribe and Grand Treasurer, respectively, are to the left and right of the GM. The two Guards are at the door of the Chapter Hall; one should be posted outside the door if necessary to assure the privacy of the Chapter when in session.

The members of the Chapter not holding office seat themselves on the “southern” and “northern” sides of the Hall. If additional seating is necessary, members also may be seated on the “western” side.

“East”



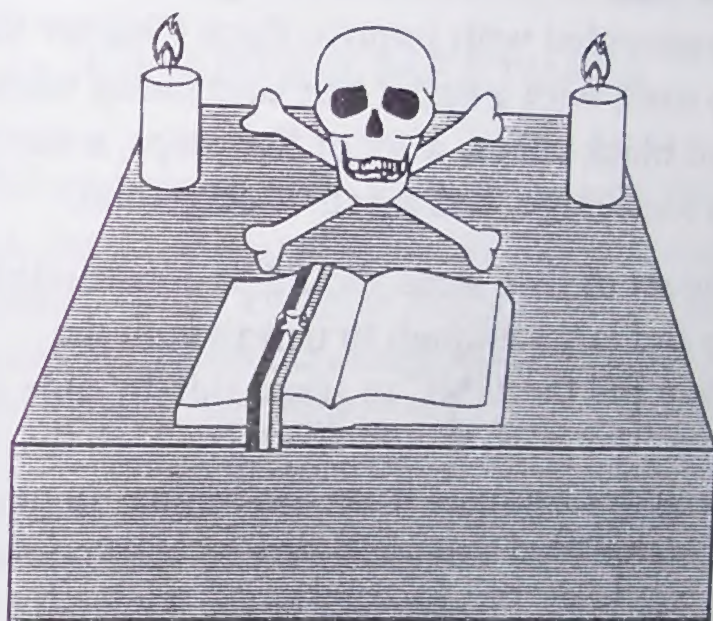
“West”

No deviation from or addition to the arrangements as illustrated by the accompanying diagrams is permitted.

Note: Locations of the rustic footbridge and the set of steps are shown for Initiations only. Their positions may vary slightly depending on the size of the room. Ideally, the entrance to the Chapter Hall

should be in the “western” wall. No other variations are permitted.

The Altar is in the center of the Hall. The Kappa Sigma and National flags should be displayed, respectively, to the left and right of the GS and GT.



The Altar should be about 24 to 30 inches high and have a top surface of about 24 by 36 inches. It should be covered with an appropriate cloth. The Bible is opened to *Joshua* 15:15, with a Kappa Sigma Badge attached to a scarlet, white, and green ribbon resting on the opposite page. The Skull and

Crossbones are located above the Bible, and one candle is to be positioned on either side of the Skull.

Each officer, including the Guards, shall be provided with a robe to be worn at all meetings. The Conductor is robed only for Initiation ceremonies. The GM shall be provided with a gavel; the Guards shall be provided with swords. Each Chapter shall provide itself with a ballot box containing white balls and black cubes, a set of five steps, a canvas sheet, a footbridge, and a bell of deep tone.

The set of five steps should be constructed sturdily and large enough to permit both the Candidate and the GMC to stand side-by-side on each step. The steps should not be so high that there is inadequate clearance from the ceiling. In general, it is recommended that each step be approximately four inches high. Please refer to the Appendix for diagrams and dimensions for the steps and footbridge.

USE OF THE GAVEL

One rap calls the Chapter to order; two raps call all officers to rise; three raps call all members to rise; one rap then seats the Chapter.

CHAPTER MEETINGS

All undergraduate Chapter Meetings should be opened, conducted, and closed in Due Form as exemplified in the *Ritual of Kappa Sigma*. This is not intended to prohibit occasional or special meetings which the Chapter may elect to have without the Ritual to accommodate Pledges or other non-initiates with whom the Chapter may desire to meet.

The Guards should make certain that each person desiring admittance is a Kappa Sigma before allowing him to enter the Chapter Hall. If the man is not known personally by the Guards to be a Kappa Sigma, he should be tested. Such test should start with the sentence, "Are you a Kappa Sigma?" and continue with the questions that follow in the Opening Ceremony. The test might also require the

Signs, Password, and knowledge of the meaning of the Motto. It is not necessary to test each Brother at every Chapter Meeting prior to the Opening Ceremony.

During the Opening and Closing Ceremonies, an outer Guard is posted and no one is to enter or leave the Chapter Hall. Brothers who arrive after the Chapter has been opened should cause the proper raps to be given at the outer door. A Guard, responding to the raps in proper form, will receive from the Brother both the Grip and the Password. The Brother will then proceed to the Altar, salute the GM with the Due Guard, and say, "Brother Grand Master." The GM recognizes the Brother by name, "Brother _____." The Brother gives the Penal Sign and is seated.

If a Brother must leave the room during a meeting, he should approach the Altar, salute the GM with both the Due Guard and Penal Sign, and request to be excused. The GM will then acknowledge the request and act upon it. On returning to the Chapter Hall, the Brother follows the same procedure outlined above.

There shall only be one Brother at a time speaking during any discussion, and he shall not

speaking until after having given both the Due Guard and Penal Sign and having been recognized by the GM. Courtesy requires an orderly proceeding where only one Brother has the floor at a time so that all may hear him.

Special meetings for the purpose of conducting Pledging Ceremonies, Installation of Officers, Initiation, and the Explanatory Lecture may be called by the GM for which all regular business may be omitted except the Opening and Closing Ceremonies.

During Good of the Order, it is appropriate to make any recognitions or other general discussion regarding the well-being of the Chapter. Optionally, "The Star and Crescent" may be recited in unison.

Secrecy has traditionally been the hallmark of our Initiatory and properly, it should remain so. This Ritual, the Signs, Words, and Grip of Kappa Sigma are the private possessions of the Order and its lawful members.

The effect of the Ritual is most dramatic when the Ceremonies are performed from memory. The officers have a responsibility to the Chapter and its members to fulfill their ceremonial functions with

credit. Every effort spent learning the Ceremonies well will be richly rewarded.

You are not, under any circumstances or for any reason, to duplicate the Ritual, make flash cards, make note cards, or make other aids for the use of those officers with speaking parts.

ORDER OF BUSINESS

- I. Opening Ceremony
 - II. Roll Call
 - III. Minutes of Previous Meeting
 - IV. Reports of Officers
 - V. Reports of Committees
 - VI. Reading of Communications
 - VII. Unfinished Business
 - VIII. Installation of Officers *
 - IX. New Business
 - X. Appointment of Committees
 - XI. Ceremony of Balloting *
 - XII. Ceremony of Affiliation *
 - XIII. Ceremony of Pledging *
 - XIV. Ceremony of Initiation *
 - XV. Explanatory Lecture *
 - XVI. Good of the Order
 - XVII. Closing Ceremony
-

* Only when appropriate.



OPENING CEREMONY

The Chapter officers shall take their respective stations, the GM filling by appointment such vacancies as may temporarily occur. The Guards take their stations inside the door, standing at attention, facing each other, and holding their swords vertically in front of their bodies. The members of the Chapter then enter the Hall, passing between the two Guards, and take their seats. During the Opening and Closing Ceremonies and if necessary, at other times during the meeting, an outer Guard shall be posted.

*The GM calls the Chapter to order by **one** rap of the gavel, rises, and says:*

GM: Brother Grand Procurator, are all present members of Kappa Sigma?

The GP rises; if he is not sure of each man in the room, he makes sure before responding:

GP: Brother Grand Master, all present are Kappa Sigmas.

*The GM raps **twice**; all officers rise. The GM asks:*

GM: Brother Grand Master of Ceremonies, are you a Kappa Sigma?

The GMC, remaining at his station, turns to face the GM.

GMC: A trial will prove.

GM: How will you be tried?

GMC: By certain Signs, a Word or Words, and a Token.

GM: Will you give me a Sign?

The GMC faces the Altar and gives the Due Guard; the GM responds with the first part of the Penal Sign; the GMC answers with the final portion of the Penal Sign; the GMC turns again to face the GM.

GM: Will you give me a Word?

GMC: Semper.

GM: Constans.

In unison:

GM & GMC: Always Constant.

GM: Where were you first prepared to be made a Kappa Sigma?

GMC: In my heart.

GM: Where were you made a Kappa Sigma?

GMC: In a properly constituted Chapter from Bologna.

GM: How many compose such a Chapter?

GMC: Four or more.

GM: When composed of four, of whom does it consist?

GMC: Of Grand Master, Grand Procurator, Grand Master of Ceremonies, and Guard.

GM: What makes you a Kappa Sigma?

GMC: My Obligation.

The GMC faces the Altar, gives the Due Guard and Penal Sign; the GMC turns again to face the GM.

GM: What induced you to become a Kappa Sigma?

GMC: An invitation from friends and a high appreciation of the Order.

GM: What else induced you to become a Kappa Sigma?

GMC: That I might travel in foreign countries, and even in my own, and everywhere enjoy the society of a friend and Brother. And that I

might be protected in my person and property from tyrants such as Cossa or any others who would forcibly take away my property or my life.

GM: What are Tokens?

GMC: Certain friendly or brotherly grips whereby we may know a Brother in the dark as in the light.

GM: Have you a Token?

GMC: I have.

GM: Advance and give it.

The GMC leaves his station, approaches the GM, and gives him the Grip.

GM: Can you tell me what this is?

GMC: A good thing [*shaking hands once*].

GM: Do you really think so?

GMC: Most assuredly [*shaking hands twice*].

GM: Under what guise is it?

GMC: Silence and secrecy [*shaking hands three times*].

The GMC returns to his station. The GM raps three times; all members rise.

GM: Brothers, pay attention to the Signs.

All give the Due Guard and Penal Sign together. When closing the Chapter, the GM proceeds to the Closing Prayer on Page 7 at this point.

The GM remains at his station.

GM: Let us pray.

Most Holy and Glorious Lord God the giver of all good and perfect gifts, who in Thy word hast promised that where two three are gathered together in thy name, thou wilt be in the midst of them and bless them.

In thy name we are assembled, most humbly beseeching thee to grant unto us thy gracious aid: that we may know what to do, that we may have the grace and strength to perform the same, and that all our actions may tend to thy glory and to our advancement in knowledge and virtue.

And we beseech thee, O Lord, to bless this our present assemblage, and illuminate our minds with the divine precepts of Kappa Sigma, and so direct us to walk in the light

of thy divine countenance, that when the trials of our probationary state are over, we may be admitted into that rest which is incorruptible, undefiled, and that fadeth not away.

ALL RESPOND: Amen.

GM: Brothers, I am happy to inform you that all has come up aright, and I now declare this _____ Chapter of Kappa Sigma open after Bologna's Form, in the name of God, and ready to proceed to business.

The GM raps once; all members are seated.

CLOSING CEREMONY

The Chapter is closed in the same form as that observed in the Opening. The GM raps twice; all officers stand. The GM begins with the words "Brother Grand Master of Ceremonies, are you a Kappa Sigma?" on Page 1. The following prayer and statement are to be used at the point indicated.

GM: Let us pray.

All: Supreme Grand Master of the Universe, we invoke thy blessing at this time. May brotherly love prevail, and every moral and social virtue unite and cement us. Amen.

GM: Brothers, I am happy to inform you that all has come up aright, and I now declare this _____ Chapter of Kappa Sigma closed after Bologna's Form, and in the name of God.

The GM raps once.



INSTALLATION OF OFFICERS

*The installing officer shall be the retiring GM, a Past GM, the AA, the DGM, or other visiting Officer of the Fraternity. He shall be assisted by the retiring GMC, a Past GMC, one of the foregoing officers, or an appointed Brother. All Brothers to be installed as officers should be seated in a crescent facing the Altar in the following sequence: Guard, GT, GMC, GM, GP, GS, Guard. Incumbent officers being installed to the same or another office for the ensuing term shall surrender their stations and robes to Brothers appointed by the GM. The GM rises and calls the chapter to order with **one** rap.*

GM: Brother Grand Master of Ceremonies, read the names of the officers-elect. Brothers, present yourselves as your names are called.

The GMC rises and reads the names and positions. The officers-elect as called, rise and when all have been called, advance as a group to the Altar and salute the GM with the Due Guard and Penal Sign.

GM: Let each of you kneel, place his right hand upon his heart, his left upon the Holy Bible and the Star and Crescent, and repeat after me:

After the officers-elect are ready, the GM continues:

GM: I promise hereby and hereon | and pledge
my honor as a Kappa Sigma | that I will
faithfully perform the duties | of the office
to which I have been elected; | that I will
memorize such parts of the Ritual | as are
by me taken; | that I will endeavor to be
fair and just | in all my official acts, | to
strive in all things | to show forth the honor
and dignity of our noble Order, | and to set
an example of fidelity | such as should ever
characterize a Kappa Sigma.

Furthermore, I hereby solemnly and
sincerely promise | and swear on my honor
as a Kappa Sigma, | as an officer and as a
gentleman, | under the penalty of removal
from this office | and of suspension or
expulsion from the Kappa Sigma Fraternity,
| should I violate this obligation: | that
during the term of office to which I have
been elected | and to which I am now being
installed, | that I will not be present at, |
assist, permit, or tolerate, | any form
whatever of hazing | or any other form of
physical or mental hazard | or enforced
activities, | to be imposed or inflicted upon,
| or voluntarily accepted or assumed by, |

any member -- Pledge or Initiate of the Kappa Sigma Fraternity, | whether in the Chapter House or elsewhere, | and whether as a prerequisite to, | prior to, | in connection with, | or following the Pledging or Initiation into Kappa Sigma | of any such Pledge or Initiate. | Amen.

The GM salutes by giving the Due Guard and Penal Sign and the officers-elect return the same.

GM: Be seated.

The officers-elect resume their seats in the crescent.

GM: Brother Grand Master of Ceremonies, present the Guards-elect for installation.

The GMC goes to the Guards-elect, conducts them to the Altar, salutes, and says:

GMC: Brother Grand Master, I present Brothers _____ and _____, who have been elected Guards of this _____ Chapter of Kappa Sigma for the ensuing term.

GM: My Brothers, you have been elected Guards of this Chapter. Upon your watchfulness the sanctity of our meetings depends. It will be

your duty to guard our portals and see that no one enters or leaves without the permission of the Grand Master. These duties are among the most important and are indispensable. May your faithful performance of them prove your ability and worthiness.

The GM salutes the Guards-elect, who return the same.

GM: Brother Grand Master of Ceremonies, please escort our Guards to their positions at our door.

The GMC escorts the new Guards to the door where they are robed by the present Guards, who take seats among the members. The GMC returns to the Altar.

GM: Brother Grand Master of Ceremonies, present the Grand Treasurer-elect for installation.

The GMC goes to the GT-elect, conducts him to the Altar, salutes, and says:

GMC: Brother Grand Master, I present Brother _____, who has been elected Grand

Treasurer of this _____ Chapter of
Kappa Sigma for the ensuing term.

GM: My Brother, you have been elected Grand Treasurer of this Chapter. Your love for the Order and your desire to promote the prosperity of the Chapter will be measured by the zeal and fidelity with which you perform the duties of your office. To you are entrusted the monies of the Chapter. One having such a charge should possess the characteristics of fidelity, accuracy, and promptness. The funds should be held as a sacred trust. The accounts should be kept with absolute exactness and all bills should be promptly paid. Let your influence be extended so far as it legitimately may be to prevent any unnecessary or improper expenditure of the Chapter's funds.

The GM salutes the GT-elect, who returns the same.

GM: Brother Grand Master of Ceremonies, please escort our Grand Treasurer to his station.

The GMC escorts the new GT to his station where he is robed by the present GT, who takes a seat among the members. The GMC returns to the Altar.

GM: Brother Grand Master of Ceremonies,
present the Grand Scribe-elect for
installation.

*The GMC goes to the GS-elect, conducts him to the
Altar, salutes, and says:*

GMC: Brother Grand Master, I present Brother
_____, who has been elected Grand
Scribe of this _____ Chapter of
Kappa Sigma for the ensuing term.

GM: My Brother, you have been elected Grand
Scribe of this Chapter. Care to understand
correctly the proceedings of the Chapter,
and accuracy in recording them, are the
essential qualifications of the recording
officer. Your books will be the only
evidence in the future of what is done in the
Chapter and it is, therefore, of the utmost
importance that your records be accurate
and complete. I trust that you will perform
the duties of the Grand Scribe with credit.

The GM salutes the GS-elect, who returns the same.

GM: Brother Grand Master of Ceremonies,
please escort our Grand Scribe to his
station.

The GMC escorts the new GS to his station where he is robed by the present GS, who takes a seat among the members. The GMC returns to the Altar.

GM: Brother Grand Master of Ceremonies, present the Grand Master of Ceremonies-elect for installation.

The GMC goes to the GMC-elect, conducts him to the Altar, salutes, and says:

GMC: Brother Grand Master, I present Brother _____, who has been elected Grand Master of Ceremonies of this _____ Chapter of Kappa Sigma for the ensuing term.

GM: My Brother, you have been elected Grand Master of Ceremonies of this Chapter. Your duties in connection with the admission of new members are of the utmost importance. The Ritual is intended to teach the principles of our Order and the impression of the lesson depends very materially upon the rendering of the work. Your part in it is such that the greatest impressions which the Initiate receives come from you. Spare no effort, then, to avoid giving an unfavorable impression by any want of care, accuracy,

or efficiency on your part. Look beyond the Ritual to what it teaches. Imbue yourself fully with its spirit and you cannot fail to inspire the Initiate with admiration for our Order and love for its principles.

The GM salutes the GMC-elect, who returns the same.

GM: Brother Grand Master of Ceremonies, please escort our Grand Master of Ceremonies to his station.

The GMC escorts the new GMC to his station, but he is not robed until later. The installing GMC returns to the Altar.

GM: Brother Grand Master of Ceremonies, present the Grand Procurator-elect for installation.

The GMC goes to the GP-elect, conducts him to the Altar, salutes, and says:

GMC: Brother Grand Master, I present
Brother _____, who has been elected
Grand Procurator of this _____
Chapter of Kappa Sigma for the ensuing
term.

GM: My Brother, you have been elected Grand Procurator of this Chapter. As second in command, you are to assist the Grand Master to the best of your ability. In his absence you succeed to his station and assume his duties. See to it, therefore, that you so qualify yourself that the Chapter shall not suffer through your inability to govern, and that your Brothers shall have no just cause to regret the confidence they have reposed in you. It is particularly within your province to warn any Brother whom you may find careless and forgetful of his pledge and obligations. And to look after Brothers in need should be your special care.

The GM salutes the GP-elect, who returns the same.

GM: Brother Grand Master of Ceremonies, please escort our Grand Procurator to his station.

The GMC escorts the new GP to his station where he is robed by the present GP, who takes a seat among the members. The GMC returns to the Altar.

GM: Brother Grand Master of Ceremonies, present the Grand Master-elect for installation.

The GMC goes to the GM-elect, conducts him to the Altar, salutes, and says:

GMC: Brother Grand Master, I present Brother _____, who has been elected Grand Master of this _____ Chapter of Kappa Sigma for the ensuing term.

GM: My Brother, you have been elected Grand Master of this Chapter. Upon you will devolve its government and direction for the coming term. On your zealous and judicious performance of your duties will depend the harmony and prosperity of the Chapter.

You should, therefore, in dealing with its affairs, exhibit all the tact and energy of which you are capable. You should possess a full and ready knowledge of the laws and usages of the Fraternity. In presiding, you should demand --and by your example, encourage -- strict attention to duty.

Be prompt, wise and firm in your decisions and let courtesy of manner and kindness of heart characterize your every act. You are both the champion of the Chapter and the

standard of its excellence. Let your endeavor, therefore, be to transmit to your successor your office untarnished by any spot and unsoiled by any stain.

The GM salutes the GM-elect, who returns the same.

GM: Brother Grand Master of Ceremonies, please escort our Grand Master to a position at my right.

*The GMC escorts the new GM to the GM's right, but he is not robed until later. The GMC then returns to his own station and robes the new GMC. He then takes a seat among the members. The installing GM then calls the members to their feet with **three** raps.*

GM: Brothers of _____ Chapter, such is the nature of our Constitution, that as some of necessity must lead and teach, so others must of course learn to follow and support. Humility in both is an essential duty.

The officers whom you have selected to govern our Chapter are sufficiently conversant with the rules of propriety and the laws of the Fraternity to avoid exceeding the powers with which they are entrusted,

and you are, as Kappa Sigmas, of dispositions too generous to envy their preferment. I therefore trust that you will ever aim to please each other and, by so doing, aid in the advancement of the Fraternity.

Finally, my Brothers, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and pleasure which disinterested friendship can afford, and may kindness and brotherly affection distinguish your conduct as men and as Kappa Sigmas to the end that the teachings and principles of our Fraternity may be transmitted through our Chapter, pure and unimpaired, from year to year! Amen.

The installing GM then robes the new GM and hands him the gavel. He salutes the new GM, who returns the salute. The installing GM then joins the other members. The chairs near the Altar are removed at this time. The new GM then gives one rap, seating the Chapter.

CEREMONY OF BALLOTING

Before the Ceremonies of Initiation, Pledging, or Affiliation, and after the members shall have been given an opportunity to say anything for or against the Candidates proposed for membership, the GM shall give the following directions:

GM: Brother Grand Master of Ceremonies, prepare the ballot.

The GMC then takes the ballot box and deposits all of the white balls and black cubes into the open compartment. He hands the ballot box to the GM, who inspects it to see that it is properly prepared.

If more than one Candidate is about to be balloted upon, an initial ballot may be taken on the names of all the Candidates. If there is no negative vote, all may be considered eligible. If the ballot does not meet the Constitutional requirements, the Candidates may then be broken down into smaller groups or handled individually for additional ballots to determine for whom the negative votes have been cast.

GM: Brothers, we are about to ballot on the moral qualifications and eligibility of Mr. _____, (or Mr. _____ and Mr. _____,) previous to Initiation (or

Pledging or Affiliation) into this Chapter of Kappa Sigma. A white ball elects and a black cube rejects. Be careful with your ballots.

The GM gives the Due Guard and Penal Sign and votes. The ballot box is then carried by the GMC to the GP, who gives the Due Guard and Penal Sign and votes, after which it is placed upon the Bible on the Altar. The GMC gives the Due Guard and Penal Sign, votes and returns to his station.

GM: The members will now vote, beginning on my right.

Each member, beginning with the GT, moving counter-clockwise around the room, and ending with the GS, upon approaching the Altar, gives the Due Guard and Penal Sign, and then deposits his ballot, and returns to his seat. When all appear to have voted, the GM says:

GM: Brother Grand Procurator, have all so desiring voted within the Twelfth Gate?

GP: Brothers, if anyone has not voted who wishes to do so, let him vote now.

The GP waits for a response and, when satisfied that no one else desires to vote, says:

GP: Brother Grand Master, all who so desire have voted.

GM: Close the ballot, Brother Grand Master of Ceremonies, and present it to me.

The GM then examines the ballot box carefully, but makes no report. The GMC then carries it to the GP for inspection.

GM: How stands the ballot, Brother Grand Procurator?

If all the ballots are white or otherwise meet the constitutional requirement, the GP responds:

GP: Fair in my hemisphere

If there is a black cube or cubes in excess of the constitutionally permitted number, the GP responds:

GP: Dark in my hemisphere.

The GM makes one of the following announcements based upon the GP's response:

GM: Accordingly, I declared Mr. _____ (or Mr. _____ and Mr. _____) entitled to Initiation (or Pledging or Affiliation) into this Chapter of Kappa Sigma.

[or] Accordingly, I declare Mr. _____
ineligible at this time.

If the ballot was upon more than one individual and was not fair, the GM should announce as follows:

GM: I order that separate ballots be taken.

Note: *The Chapter may always reconsider a negative ballot either immediately or at a subsequent meeting.*

CEREMONY OF AFFILIATION

At the discretion of the Chapter, the Brother seeking Affiliation may or may not be present at the meeting until the appropriate ballot has been taken according to the Ceremony of Balloting. Consult the By-Laws for Affiliation procedures. The Ceremony is written for one Affiliate; if there be more than one, all may be present at the same time, making the appropriate changes in the wording. At the proper point in the business meeting and after a favorable ballot has been taken, the GS says:

GS: Brother Grand Master, Brother _____ has become properly registered at _____ University (or College) and desires to be affiliated with this Chapter.

GM: Brother Grand Master of Ceremonies, have you examined and identified this Brother as a Kappa Sigma?

GMC: Brother Grand Master, I have tried him in the prescribed manner and am satisfied that he is a Kappa Sigma.

GM: Brother Grand Scribe, from what Chapter of Kappa Sigma does this Brother come to us?

GS: From _____ Chapter, located at
_____ University (or College).

GM: Is he in good standing in that Chapter?

GS: I have full and complete advice to that effect.

GM: Has the appropriate ballot of this Chapter been cast in his favor?

GS: It has.

GM: Brother Grand Master of Ceremonies, you will conduct this Brother to the Altar.

The GMC conducts the Brother to the Altar facing the GM and leaves him standing there.

GM: Brother _____, you have expressed a desire to become affiliated with this _____ Chapter of Kappa Sigma; you come to us well recommended; and the Brothers here have seen fit to comply with your request.

We receive you as one of us, as part and parcel of our Chapter, to assist us in bearing its burdens, solving its problems, surmounting its difficulties, earning its honors, and sharing its pleasures and rewards.

As a Chapter, we have our rules and regulations, which you will learn and obey; we have our traditions of which we are proud; hence we require you to respect and honor them. You will be expected also to observe the rules and regulations of _____ University (or College) of whose organization we are a part, and give it that same degree of loyalty and affection which we unreservedly give.

We receive you as a Brother and pledge you the same loyalty which we pledged to each other at the Altar where you now stand; we make you our ally, to work with us for the greater glory and honor of _____ Chapter, _____ University (or College) and the Kappa Sigma Fraternity.

Are you willing to abide by these conditions, be bound by these injunctions, and give to us and to this Chapter all the support, loyalty, allegiance and affection to which your Kappa Sigma Obligation calls you?

The Affiliate answers affirmatively and gives the Due Guard and Penal Sign.

GM: We welcome you; be seated among us.
Brother Grand Scribe, you will make the
proper record of this proceeding and cause
the same to be transmitted to Memorial
Headquarters.

CEREMONY OF PLEDGING

The Chapter is opened in Due Form and a ballot is taken upon the men to be formally pledged according to the Ceremony of Balloting.

GM: Brothers, we have elected to probationary membership the following: [*reads list of those favorably balloted upon*] and we will proceed to pledge them. I now declare this _____ Chapter of Kappa Sigma at recess for the purpose of pledging. Brother Grand Master of Ceremonies, you will prepare the Chapter Hall.

The GMC removes the Skull and Crossbones from the Altar and the Guards conceal them from sight, along with their swords. The only objects on the Altar during the pledging ceremony are the open Bible, with a scarlet, white, and green ribbon and a Kappa Sigma Badge upon it, and candles. Only the GM remains robed and at his station; the other officers take seats among the members. The GMC then stands before the Altar.

GM: Brother Grand Master of Ceremonies, you will retire and conduct the Candidates before the Chapter.

The GMC leaves the Chapter Hall and returns, escorting the Candidates into the Hall, facing the GM and forming a crescent in front of the Altar. The GMC remains standing at the right end of the line of Candidates. While the Candidates are in the Chapter Hall neither the secret Signs or Words, nor the Grip should be used.

GM: You have been requested to appear this evening (or today) before this _____ Chapter of Kappa Sigma for two reasons. First, that you may have explained to you certain matters concerning your duties as a Kappa Sigma Pledge, and secondly, that if you are willing so to do, you may take the Obligation as a Pledge. Before proceeding further, and as is becoming for every mortal creature, we will bow our heads and invoke the blessing of Almighty God upon this meeting.

The GM gives three raps; all members rise.

GM: Supreme Grand Master of the Universe, we beseech thy blessing at this time and we especially ask that thou wilt guide our Pledges so that they may exemplify in their lives the noble principles of our beloved

Fraternity and humbly follow in thy footsteps. Amen.

All respond: Amen.

The GM give one rap; members, except the GM and the GMC, are seated.

GM: Before you can be formally pledged to this _____ Chapter of the Kappa Sigma Fraternity, you must freely assent to the following conditions:

First, that you will diligently apply yourself to your studies, recognizing that your principal purpose as a student at this University (or College) is to obtain the best education of which you are capable.

Second, that you will live the moral life of a gentleman serving God, conforming to the laws of the land, the regulations of this University (or College), and of the Kappa Sigma Fraternity.

Third, that you will keep sacred and inviolate all confidences of members of the Kappa Sigma Fraternity and the Pledges thereof.

Fourth, that you will always discharge to the best of your ability the orders received by you from the officers of this _____ Chapter or the general officers of the Kappa Sigma Fraternity.

Fifth, that only with the consent, or at the request of this _____ Chapter of the Kappa Sigma Fraternity, can your Pledge be released.

Do you each freely assent?

Each Candidate gives an affirmative answer.

GM: Brother Grand Master of Ceremonies, you will then place our Pledges at the Altar, kneeling, with their right hands upon the Holy Bible.

After the Candidates are placed in position the GM continues:

GM: You will each repeat after me:

I hereby and hereon, | freely and
voluntarily, | pledge myself to become a
member | of the _____ Chapter of
the Kappa Sigma Fraternity, | recognizing
the right of this Chapter | to release me

from my Pledge | if it should so decide, |
or if I should disregard the duties | or
violate the obligations of a Pledge, | be
guilty of conduct unbecoming a gentleman,
| or withdraw from _____
University (or College). | So help me God
| and keep me faithful to my Pledge. |
Amen.

You will now rise.

If a Pledge Pin has not previously been given, an alumnus or undergraduate should pin one upon each Pledge at this time, while he is at the Altar. If there be more than five or six Pledges, they should be divided into groups. The Oath is given as many times as necessary, through the line, "You will now rise." After all have been given the Oath and have received their Pledge Pins, the GM continues:

GM: It has been our privilege to invest you with the Pledge Pin of this Fraternity. It is an emblem of responsible manhood and the peculiar mark of a Pledge of Kappa Sigma. We hope you will wear it with pleasure to yourself and with honor to the Fraternity.

You will bear in mind that under this Pledge
_____ is the only Chapter of this

Fraternity which will initiate you. In due season you will be given notice to appear before this Chapter for Initiation.

As a Kappa Sigma Pledge, you will be instructed and given special duties for the betterment of this Chapter and for the enrichment of your own life. You will not, however, be subjected to any hazing or any other form of physical or mental hazard.

You are charged to pass in every course of study for which you have registered. Under no circumstances will you be initiated if you fail to comply with the scholarship requirements of this University (or College) and of the Kappa Sigma Fraternity. You are here primarily for advancement in the several arts and sciences. If you neglect your studies you will bring discredit upon yourself, your family, and the Kappa Sigma Fraternity.

According to your abilities, but without neglecting your studies, you are encouraged to participate in those student activities which will bring credit to yourself, honor to the University (or College), and glory to the

Kappa Sigma Fraternity, of which, we trust, you will soon become a member. Diligence should be your watchword; whatever you do, do well, and may success attend your efforts.

Brothers, extend your congratulations to our new Pledges.

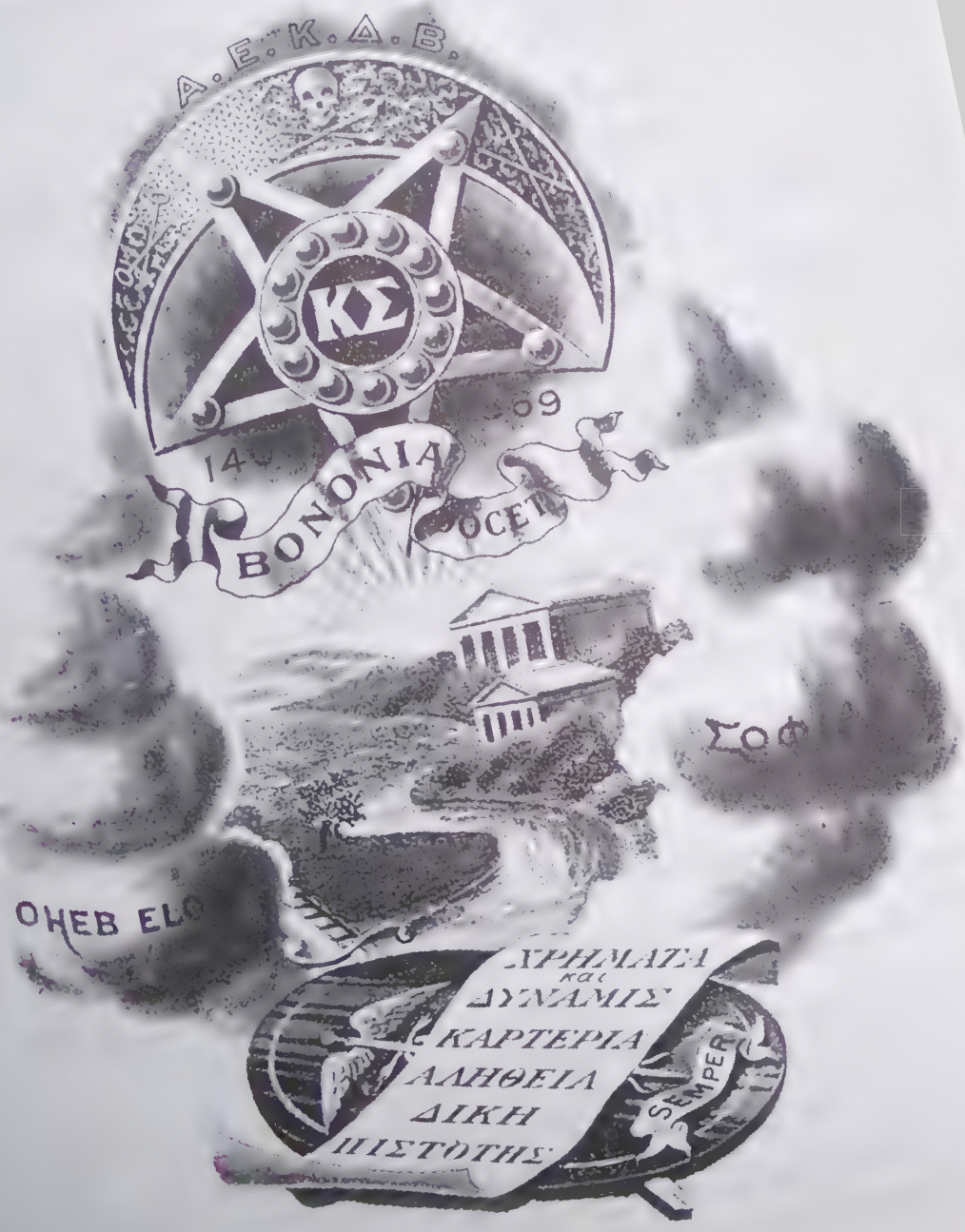
The Pledges are then greeted by those present.

GM: Brother Grand Master of Ceremonies, you will conduct the Pledges to the place from which they came.

The Pledges are escorted from the Chapter Hall and the GMC returns to his station.

GM: Brother Grand Master of Ceremonies, you will restore the Chapter Hall. The officers will resume their stations and the Chapter will reconvene.

The GMC restores the Skull and Crossbones to the Altar and the Chapter Meeting continues or is closed in Due Form.



CEREMONY OF INITIATION

*The Candidate(s) for Initiation shall have been qualified for membership in Kappa Sigma by the appropriate ballot, as required by the Constitution, By-Laws and Rules. The Ceremony of Balloting prescribed in this book is to be used when voting on the admission of new members. (See Table of Contents.) When several are to be Initiated, they shall wait in a room which is sufficiently remote from the Chapter Hall so that the proceedings will not be heard. **Each Candidate participates in the Initiatory individually. There is no exception to this requirement.***

The Chapter is to be opened in Due Form and ready to receive the Candidate, the officers occupying their several stations as before. Inasmuch as both Guards have a ceremonial role, another Brother may be posted as an outer Guard, if necessary.

The Candidate, who has been taken to an outer room (see Appendix A for additional instructions) by the Conductor (who may be appointed by the GM), is questioned as follows:

Conductor: Shall we construe your presence here tonight (*or today*) as a sufficient assurance on your part that you wish to join the Brotherhood of Kappa Sigma and share its Mysteries, Perils and Benefits?

The Candidate must answer affirmatively. (See Appendix A for additional instructions.)

Conductor: Then I shall read to you the Preamble of our Constitution:

“Whereas, the true and honorable good of its members should be the final object of every organization; therefore, we, believing the promotion of Friendship and Brotherly Feeling to be such a good, do hereby organize the Kappa Sigma Fraternity; and

“Whereas, experience has shown the advantage of secrecy in drawing the members closer together, secrecy is therefore made the shield of the Constitution,” and especially of our time-honored Initiatory, “for our better understanding, organization and union.

“Be it known and acknowledged that we but formally ratify in this Grand Conclave --

Baltimore, 1876 -- the organization previously effected at the University of Virginia, on December 10, 1869, by the Five Friends and Brothers, who then met for organization and initiation" and first changed the name "Magister ad Vitam" [mah-GIH-ster ahd WEE-tum] or "Kirjath Sepher" [KEER-jath SEF-er] to "Kappa Sigma."

"Magister ad Vitam" or "Kirjath Sepher" was the name given by Manuel Chrysoloras [kris-oh-LOR-us] and Lorenzo de Medici [deh MEH-dee-chee] when the Order was originally founded at the University of Bologna and later at the University of Florence, and seems to refer to Bologna in its meaning "The City of Letters."

It now becomes necessary for me to collect the required fees.

The initiation fee must be collected at this time, if it has not already been collected. The GT may provide a list of Candidates who have previously paid. If the Candidate responds that the fees are paid and that is confirmed by the GT's list, proceed. Under no

...and the Committee is ...

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magician? Further exploration is needed in the
relationship with age of the child in this matter.
A few years ago, a study by the American Academy of
Child and Adolescent Psychiatry, and others, was published in
the Journal of the American Academy of Child and Adolescent
Psychiatry. It was a longitudinal study of 100 children
in the United States, and it showed that the children of a
parent who is a magician, or a child who is a magician,
are more likely to be magicians than the children of a
parent who is not a magician.

Q: What is the relationship between the child and the
magician?

A: The relationship is a very strong
one, and it is the same in the United States of
America. The relationship is the same and
it is the same in the United States.

Q: What is the relationship between the child and the
magician?

A: The relationship is a very strong one, and it is the same
in the United States of America. The relationship is the same
in the United States of America, and it is the same in the
United States of America. The relationship is the same and
it is the same in the United States of America.

Q: What is the relationship between the child and the
magician?

The Candidate must answer affirmatively.

GMC: Brother Conductor, by what further rights or benefits does he expect to obtain this great and distinguished privilege?

Conductor: By being of proper age, good report, and well recommended; and by the benefit of a Pass.

GMC: Has he that Pass?

Conductor: He has it not, but I will give it for him.

The Conductor gives the Grip to the GMC who asks:

GMC: Can you tell me what this is?

Conductor: A good thing [*shaking hands once*].

GMC: Do you really think so?

Conductor: Most assuredly [*shaking hands twice*].

GMC: Under what guise is it?

Conductor: Silence and secrecy [*shaking hands three times*].

The Conductor then gives the Password to the GMC:

Conductor: B - O [*shaking hands once*].

GMC: L - O [*shaking hands twice*].

Conductor: G - N - A [*shaking hands three times*].

GMC: Very well, Brother Conductor. Mr. _____, you will be so kind as to wait until the Grand Master can be informed of your request and his answer returned.

The GMC closes the door, with the Candidate still outside the Chapter Hall (facilities permitting) under the care of the Conductor. The GMC approaches the Altar, salutes the GM with the Due Guard and Penal Sign, and says:

GMC: Brother Grand Master, Mr. _____, a poor blind student is without our gates, desiring admittance, fellowship, and a Conductor through the City to the University of Bologna. He is of proper age, good report, and well recommended.

GM: Brother Grand Master of Ceremonies, is it of his own free will and accord that he makes so great a request?

GMC: It is.

GM: Is he aware that it is yet many miles to Bologna, that the dangers of the road are many, and that Cossa's robbers are very bold?

GMC: Brother Grand Master, I have named his request. He is aware of the distance and that the robbers are merciless.

GM: Then it is my pleasure that he be admitted in the name of God, be saluted by the Guards, and be allowed to pursue his journey towards the Twelfth Gate.

The GMC returns to the door, opens it, and says:

GMC: He has the Grand Master's permission to enter.

The Guards clash swords in front of the Candidate when he enters the room and as he passes and repasses. (See Appendix A for further instructions.)

*The Candidate is conducted once counter-clockwise around the room to the GP, who rises. The same raps are given upon the GP's station as at the door. The GP lays his right hand on the Candidate's left shoulder **once in a gentle, but firm, restraining manner**, as he asks:*

GP: Who comes here?

Conductor: Mr. _____, a poor blind student of proper age, good report, and well recommended.

GP: Brother Conductor, what comes he here to do?

Conductor: To become heart and soul a member of Kirjath Sepher, the Kappa Sigma Fraternity and to procure a conductor to Bologna, where he may worthily wear the Badge of the Order.

GP: Mr. _____, is this your request?

The Candidate must answer affirmatively.

GP: Then you will be conducted to the Strada San Donato [STRAH-dah sahn doh-NAH-toe] for the instruction and examination of the Grand Master.

The Candidate is conducted one and one-half times counterclockwise around the room before stopping. During this journey, he passes the stations of the five officers who give the Five Warnings audibly, without leaving their stations, and without regard to the location of the Candidate. During this journey the GM slowly strikes the bell twelve times, in equally

timed strokes (like a clock tolling midnight, not in short rapid pairs), as indicated:

The bell is struck twice.

GMC: Walk Circumspectly.

The bell is struck twice.

GS: Love the Order.

The bell is struck twice.

GM: Guard Well Its Secrets.

The bell is struck twice.

GT: Obey Well Its Teachings.

The bell is struck twice.

GP: Let Us Love One Another.

The bell is struck twice.

*As the Candidate approaches the station of the GM, the GM rises and moves to the front of his station to meet the Candidate. When the Conductor reaches the GM's station, he stops the Candidate. The same raps are given upon the GM's station as before. The GM lays his right hand on the Candidate's left shoulder **twice in a gentle, but firm, restraining manner**, as he asks:*

GM: Who comes here? Who comes here?

Conductor: Mr. _____, a poor blind student of proper age, good report, and well recommended.

GM: What comes he here to do, Brother Conductor?

Conductor: To be conducted safely to Bologna, to become heart and soul a member of Kirjath Sepher, and to be worthy to wear the Badge.

GM: Mr. _____, is this your request?

The Candidate must answer affirmatively.

GM: I am happy to meet you on your way to Bologna in the pursuit of learning and must especially commend you on your desire to become a member of Kirjath Sepher. But a pearl of great price is not obtained for the asking. Everyone becoming a member of this Fraternity and before being judged worthy to wear the Badge, or obtain my permission to enter the Twelfth Gate, must take upon himself a most solemn and binding Obligation -- one that does not influence your allegiance to your country, your duty to God or your family, and one that will make you better if you closely

observe it. With this assurance on my part and your before-mentioned request, you will be conducted to the Altar to receive the same, after being placed in Due Form.

The Conductor then places the Candidate at the Altar, facing the GM, kneeling upright on both knees, his left hand resting on the Holy Bible and Star and Crescent, his right hand placed upon his heart. (See Appendix A for additional instructions.) The Conductor is then seated or may quietly retire to prepare the next Candidate. The GM approaches the Altar and says:

GM: Mr. _____, you are now in Due Form to take upon yourself the most solemn Obligation of a Kappa Sigma. You will say "I," repeat your full name, and say after me:

I, [pause and let the Candidate add his name] | of my own free will and accord, | in the presence of Almighty God | and these assembled witnesses, | do hereby and hereon, | most solemnly and sincerely | promise and swear, | that I will always conceal | and never reveal | any part or parts, | point or points, | of the Initiatory or other secrets | of this, the Kappa Sigma

Fraternity, | which I have received, | am
about to receive, | or may hereafter be
instructed in, | to any person or persons |
in the known world, | except to true and
lawful Kappa Sigmas, | to whom such
secrets | rightfully belong.

That I will obey all orders and summonses |
sent to and received by me, | emanating
from the Supreme Officers, | or others in
authority, | if possible to respond.

That I will comply with the requirements |
of the Constitution | of the Kappa Sigma
Fraternity, | and will familiarize myself |
with the Secret Work of the Order.

That I will not assist at | the Initiation or
Pledging | of a boy under fourteen, | an
atheist, or a fool, | I knowing him to be
such.

That I will protect and help, | as far as in
me lies, | the members of this Fraternity, |
and advise them for their good and
advantage.

That I will not speak evil | of a Brother's
good name, | or that of his family, | or

suffer the same to be repeated in my presence, | without making a suitable defense.

The GMC moves to a point just behind the Candidate as the Guards quietly move to the sides of the Candidate. The GM continues giving the Oath:

GM: All of which | I most solemnly and sincerely | promise and swear, | with a fixed and steady purpose of mind, | to keep and perform, | binding myself under the no less penalty | than that of having my head and legs | severed * from my body, | and my skull and thigh-bones | taken thence and preserved | as the only testimonial of a wretch | so vile and perjured as I, | should I presume to violate | my Kappa Sigma

* At the precise time the **Candidate** repeats the word "severed," the GMC grasps the Candidate's jaw, as if to lift it, and holds his head while the Guards rapidly draw their swords, one across the back of the Candidate's collar (not his skin) and the other across the back of his thighs. Take care not to touch the Candidate before he speaks the word. (See Appendix A for further information.)

Obligation. | So help me God, | and keep me steadfast through life. | Amen.

You will now rise from your knees, disengage your hands, and as a further evidence that this Obligation is free and voluntary on your part, kiss the book three times as presented.

The GMC then lifts the Bible and presents it to the lips of the Candidate three times, after which he replaces it upon the Altar.

GM: It is the Holy Bible.

The GM returns to his station, leaving the Candidate standing at the Altar with the GMC.

GM: Brother Grand Master of Ceremonies, you will conduct the Candidate to the City via the Campo Santo [KAHM-poe SAHN-toe], entering the Twelfth Gate over ten steps -- five ascending and five descending.

Music begins at this point. (See Appendix A for additional instructions.)

The Candidate is conducted three times around the Hall by the GMC who speaks clearly and with meaning. Note that each paragraph is a unit of thought. It is appropriate to walk many steps saying

nothing between paragraphs. The GMC should not attempt to stretch the words to a slow walking pace. (See Appendix A for additional instructions.) The GMC takes the Candidate's left forearm, turns him to the right of the Altar, proceeds counter-clockwise, and says:

GMC: Let us continue our journey, relying on God to deliver us from the dangers that not infrequently beset our way.

After the GMC passes the GT's station, he continues:

GMC: Surely we could not wish a more propitious evening. The few golden-tinted clouds streaking the East seem to have caught the glorious refulgence of the setting sun, as they drift in space toward the Adriatic.

After the GMC passes the GP's station, he continues:

GMC: Yonder in the distance can be seen the outlines of those two famous towers. Higher and grander than its leaning neighbor, Torre Degli Asinelli [TOR-reh DEL-yee ah-ZEE-nel-yee] seems almost to pierce the sky.

As the GMC approaches the GS's station, he continues:

GMC: After we pass through this fruitful valley and ascend yon elevation, we shall soon be under the very walls.

As the Candidate begins to cross the rustic footbridge, the GMC continues:

GMC: Let us cross this sluggish stream by this rustic footbridge, and take the most direct route to yonder spot where that clump of vines and fig trees almost hides the wall from view.

The GMC then proceeds in silence until he passes the station of the GS; he then continues:

GMC: There it is our pathway lies over the ten steps, and as we draw nigh, I shall indicate the five steps on the opposite side. They Music, Astronomy, Mathematics, History and Language.

The Candidate is then led to the foot of the steps stopped there, facing the steps, before the GMC continues:

GMC: This brings us to the Twelfth Gate, and
THE pillars on the left and right represent

respectively, "Oheb Eloah" [OH-heb EL-oh-ah] , meaning "Love of God," and "ΣΟΦΙΑ" [so-FEE-ah] , meaning "Wisdom," and overhead is inscribed "Bononia Docet" [bo-NO-nee-ah DOE-ket] , meaning "Bologna Teaches the World."

After a brief pause, the GMC continues:

GMC: You will now please take the first step, * "ΠΙΣΤΟΤΗΣ" [pis-TOE-tayse] , meaning "Fidelity," and as it is the first step, so too it is the brightest jewel of a Kappa Sigma.

* The GMC lifts the arm of the Candidate to encourage him to take each step at the word "step" and takes the step himself with the Candidate. He then releases the Candidate on each step unless the Candidate is unsteady. (See Appendix A for further information.) It may be necessary to whisper, "Step up," to some Candidates. The GMC must not pronounce the name of a step until both he and the Candidate are firmly upon it.

You will now take the second step, “ΔΙΚΗ” [DEE-kay] , meaning “Justice,” the step upon which we should base all our actions.

The third step is called “ΑΛΗΘΕΙΑ” [ah-LAY-thee-ah] , meaning “Truth.”

The fourth step, “ΚΑΡΤΕΡΙΑ” [kar-TAY-ree-ah] , meaning “Perseverance.”

After a slight pause, the GMC continues with excited feeling:

GMC: But see! What grandeur feasts the eye!
Before us is the City of Letters, of churches,
and arcades.

Immediately in our front are the monuments
of the buried great -- a silent city of a race
now gone. Yonder is the Basilica of San
Petronio [sahn peh-TRO-nee-oh] , which
was decorated, as we are told, by one of our
members, Michelangelo.

To our left, farther on, is San Bartolommeo
di Reno [sahn bar-TOE-lo-MAY-oh dee
RAY-no], and down the Strada San Donato
[STRAH-dah sahn doh-NAH-toe] , is the
Palazzo Cellesi [pah-LOT-so cheh-LAY-

zee], the site of the school of Theodosius [thee-oh-DOH-shuss] the Second, and thither let us wend our way.

You will now take the fifth step, which bears the words “XPHMATA KAI ΔΥΝΑΜΙΣ” [KRAY-mah-tah high DOO-nah-meese] , meaning “Wealth and Power.”

You will now descend!

Immediately after this final word, and not before, the GMC places the palms of his hands between the shoulder blades and in the middle of the Candidate's back and pushes him so that he falls into a canvas held by eight or ten members. (See Appendix A for additional instructions.) The Guards should lock arms in front of the Candidate's ankles before the GMC pushes, so as to prevent his stepping into the canvas rather than falling into it. The music is stopped immediately as he falls. Special care should be taken with anyone with any physical problem.

The canvas should be gently lowered to the floor so that the Candidate remains lying on the canvas as he fell. The members then arrange themselves in a crescent behind the Candidate. The GMC quietly descends the steps, moves to the left side of the Candidate, and if necessary, restrains him from rising

until the proper time. After all is quiet, the GM speaks from his station:

GM: As you fall, so may wealth take wings if not wisely and properly used, and should you ever attain to power and abuse it, a breath may cause your downfall.

“And it came to pass as Jesus and his disciples drew nigh unto Jericho, a certain blind man sat by the wayside begging; and hearing a multitude going by, he asked what this meant, and they told him, ‘Jesus of Nazareth passeth by;’ and he cried, saying, ‘Jesus, thou Son of David, have mercy on me!’ And they that went before rebuked him that he should hold his peace, but he cried out the more a great deal, ‘Thou Son of David, have mercy on me!’ And Jesus stood and commanded * him to be brought unto him, and when he was come near he

** At this word, the GMC lifts the Candidate's arm and assists him to his feet, standing directly in front of the Altar. The GMC **must not** to try to walk the Candidate forward or attempt to move the canvas until after the Charge is ended.*

asked him, 'What wilt thou that I should do unto thee?' And he said, 'Lord, that I may receive my sight!' "

After a brief pause, the GM continues:

GM: Mr. _____, in your present condition, and at this stage of your journey, what do you most desire?

The GMC prompts the Candidate by whispering in his ear, "Sight and fellowship."

Candidate: Sight and fellowship.

All officers stand at their stations.

GM: Brothers, open wide the Twelfth Gate, stretch forth your hands, and assist me in restoring sight to the blind, and in adding to Kappa Sigma, a Brother!

The word "Brother" shall be the signal for the blindfold to be removed. As this is done, the Brothers clap once in unison. After a brief pause, the Chapter may sing "Brightly Gleams the Star and Crescent," provided it can be done in a dignified and effective manner. The GM remains standing and says:

GM: Brother _____, I here welcome you within the Twelfth Gate and am happy to inform you that you there stand a lawful and

upright Kappa Sigma, and I charge you strictly ever to walk and act as such.

You are bound by duty and oath to be faithful to your trust. To support the dignity of this Fraternity on every occasion, and to enforce by precept and example obedience to the tenets of this Order, and to preserve the reputation of Kappa Sigma unsullied, must be your constant care. For this purpose, since you will be thrown with many who are not members of our noble Brotherhood, it is your province to recommend to your subordinates: obedience and submission to the laws of the land; to your equals: courtesy commensurate with theirs; and to your superiors in office, age, or experience: kindness and consideration.

Never give a Brother cause to doubt your honesty or sincerity. In business, all things being equal, you will of course, patronize your Brother.

Your first duty is to God and your family, then to the Fraternity, then to your fellow man in general.

With your Brother you are to inculcate mutual friendship and practice affability, and, by a well regulated life, afford an example which some may equal, but none excel. Your virtue, honor and reputation are contained in supporting cheerfully and with dignity the character of friend and advisor incumbent upon you as a Kappa Sigma.

Let no motive, therefore, make you swerve from your duty, reveal your vow, or betray your trust, but always be true and faithful -- not for a day, or an hour, or a college term only, but for life. Thus you will render yourself deserving of the honor we have reposed in you.

Now the cement of humanity, friendship, and brotherly love is spread between us, that cement which unites us a Band of Brothers, inseparable, among whom no contentions should ever exist.

The Guards take one or two steps forward pointing their swords in an arch. The GM approaches the Initiate, through the arch, giving the Due Guard and Penal Sign, as the GMC says:

GMC: Behold! The Grand Master approaching under the Due Guard and Sign of Kappa Sigma!

As the GM walks toward the Initiate, he begins speaking to him:

GM: And in token of the power in me vested as Grand Master of this _____ Chapter of Kappa Sigma, I now declare you a lawful and acceptable member of this Fraternity, offer you the right hand of friendship, give you the Grip, and welcome you into the mystic bond of our union. Brothers, extend a fraternal welcome to our new Brother!

The members then applaud, a Badge is placed upon the new Brother, and he is congratulated. His shoe is returned, and he is seated among the Brothers. "Brightly Gleams the Star and Crescent" may be sung here, rather than preceding the Charge. The GM returns to his station and seats the Hall with one rap of his gavel. The Explanatory Lecture is to be given after the last Candidate has been initiated.



EXPLANATORY LECTURE

The Lecture shall be given by a qualified alumnus or undergraduate after any Initiation, but in no event less than once each school period. It is most effective when thoroughly committed to memory. If your Chapter does not own a set of slides, contact Memorial Headquarters. The slides, which illustrate the emphasized words of the Lecture, should be flashed on the screen just as the numerals in brackets are reached. In a few instances, where succeeding words or phrases are separately illustrated, a pause of four or five seconds (indicated by an ellipsis . . .) is essential. The speaker must carefully and fully observe these pauses if he is to avoid confusion both for the audience and his projectionist. If an automatic projector with remote control is available, the lecturer can control the slides himself and thus create a better effect. The lecturer must also thoroughly master, in advance, all pronunciations as indicated in brackets.

The lecture should be given in the presence of all members of the Chapter and before the Closing Ceremony of the meeting at which Initiation has been performed. New Initiates should be excused from the room so that the Chapter can be warned that in explaining the Secret Work, which is done without slides during the middle portion of the

Lecture, the Word of Distress is pronounced twice: first by the lecturer, then by the Initiate (if more than one Initiate is receiving the Lecture, one is selected to come forward and receive the instruction). This is done to insure that the Brothers remember not to rise to their feet until the Initiate pronounces the Word.

Care must be used to keep the slides in the correct sequence. If the slides are to be put in a carousel just for the Lecture, the lecturer should allow enough time to preview the order and arrangement prior to beginning the Lecture. Much depends also upon the Brothers assembled. An illustrated Lecture with only new Initiates and a few others present is less inspiring than when the occasion has the attention and attendance of the entire Chapter, Alumni, and visiting Brothers.

Turn the lights off; project slide #1 on the screen.

Brother _____ (or My Brothers),
initiation into Kappa Sigma is completed in two parts. The first part is the Ceremony of the Initiatory through which you were conducted. The second is an illustrated explanation of the Initiatory and other fraternal secrets which is called the Explanatory Lecture.

You have been conducted on a symbolic journey to the University of Bologna. The City of

Bologna, in the fifteenth century, was a walled city. Twelve gates permitted access into the City and to the University. The Grand Master had predetermined your route through the countryside and into the City by way of a particular gate, which we call the Twelfth Gate. As in life, it becomes necessary for you to trust others who have made this journey before you. Your safety and well-being were in their hands and you were brought without incident to your destination.

It now becomes by privilege to explain to you the meaning of the Forms and Ceremonies to which you have just submitted and to impart to you a knowledge of the Mysteries of Kappa Sigma, whose Benefits you are to enjoy in common with your Brothers everywhere and whose Perils you will promptly share at need.

In your preparation for Initiation, you were asked, first of all, if you [2] believed in the **Holy Bible** and revered its teaching. As you have now learned, all true Kappa Sigmas are under Oath to take no part in the initiation of an atheist, and had you professed disbelief in the Holy Scriptures, you would not have been permitted to proceed further. You were then asked if you were or ever had been

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[3] a member of any college secret fraternity, for the reason that, in order to stimulate a spirit of justice and fair dealing among such orders, no member of any other such fraternity is considered eligible to membership in Kappa Sigma.

The Greek letters "Kappa" and "Sigma" represent the initials of the ancient name of the Order, Kirjath Sepher [KEER-jath SEF-er], as will be explained in due course.

Upon your agreement to submit to such forms and ceremonies as all true Kappa Sigmas have submitted to before you, you were blindfolded. [4--blank] This was done for three reasons: first, that you might learn to conceal the Mysteries of Kappa Sigma even before your eyes beheld them; second, that should you at any point refuse to submit to the further ceremonies of the Initiatory, you might be led from the Chapter Hall without perceiving so much as the form thereof; and, third, as during your Initiation, you were made to represent [5] a **poor blind student** on his way to the University of Bologna. Thus was your blindness made real, though temporary.

You were made to put off your right shoe as a visible token of your professed poverty, so that your

appearance might be such as to excite the sympathy of those sworn to defend and protect students in your condition. You were told [6] to fear no danger in **following your Conductor**, because you were in the hands of a true and trusty friend, upon whose fidelity you could rely with confidence.

[7] The Chapter was then apprised, by **raps thrice repeated**, that a Brother, your Conductor, desired admittance. [8] Upon opening the door the Guards discovered that one not a member of the Order was about to enter the Hall, and **you were restrained** three times to warn you that should you attempt to take forcible possession of the Mysteries of Kappa Sigma you would find its Perils confronting you.

Your honorable purpose being declared, you were vouched for by your Conductor, who then gave for you the Pass, of which you were at that time ignorant, but without which no one can gain admittance to an open Chapter. [9] The Grand Master then gave you his permission to enter in the name of God and accorded you the honor of a **salute by the Guards**.

[10] You were then **conducted once about the room**, that the Brothers present might satisfy

themselves that you were duly and truly prepared and might note your defenseless condition.

[11] Passing the station of the **Grand Procurator**, whose duty it is to care for the behavior of the members within the Chapter and for their well-being without, he, seeing you to be a stranger, demanded identification, which your Conductor again gave for you.

You then passed in succession the stations of the five officers, [12] who uttered the **Five Warnings**: "Walk Circumspectly," "Love the Order," "Guard Well Its Secrets," "Obey Well Its Teachings," and "Let Us Love One Another." These injunctions, if carefully followed, will aid you to realize your expressed wish: to become a better man.

During this journey, [13] twelve strokes were struck upon the **bell**, indicative of your progress towards the Twelfth Gate.

You were then conducted [14] to the **Grand Master** in the East, who encouraged you in your desire to become a member of Kirjath Sepher, and forewarned you concerning the Obligation you were to assume and its nature and solemnity. Thereupon

[15] you were led to the **Altar**, and humbly kneeling, you freely took upon yourself the Obligation which binds all true Kappa Sigmas. While repeating the Oath your right hand was upon your heart, the seat of life, in token of your determination, and your left hand upon the Holy Bible, the basis of every sincere obligation and every orthodox faith, and upon the Star and Crescent, the visible sign by which those bound by our Oath are known.

On your further journey to the University of Bologna [16] you were **guarded** by the members of Kirjath Sepher, banded together for mutual protection against the tyrant Cossa and his followers. The Grand Master had directed that you be conducted to the City [17] via the **Campo Santo** [KAHM-poe SAHN-toe], . . . [18] that is, **Sacred Field, or place of burial**, . . . and that you [19] enter the City through the **Twelfth Gate**.

Accordingly, "Let us continue our journey," said your guide, "relying on God to deliver us from the [20] **dangers** that not infrequently beset our way.

[21] "Surely we could not wish a more propitious evening. The few **golden-tinted clouds**

streaking the East seem to have caught the glorious refulgence of the setting sun, as they drift in space toward the Adriatic.

[22] “Yonder in the distance can be seen the outlines of those **two famous towers**. Higher and grander than its leaning neighbor, Torre Degli Asinelli [TOR-reh DEL-yee ah-ZEE-nel-yee] seems almost to pierce the sky.

[23] “After we pass through this **fruitful valley** and ascend yon elevation, [24] we shall soon be under the very **walls**. . . .

[25] “Let us cross this sluggish stream by this **rustic footbridge** and take the most direct route to yonder spot where that [26] **clump of vines and fig trees** almost hides the wall from view.

“There it is our pathway lies over the ten steps, and as we draw nigh, I shall indicate the five steps on the opposite side. They are Music, Astronomy, Mathematics, History, and Language.”

Thus you came safely within sight of the City. Your guide described to you its beauty and grandeur, since your own eyes were sealed. [27] “But see!” he cried. “What grandeur feasts the eye!

Before us is the **City of Letters**, . . . [28] of **churches** . . . [29] and **arcades**.

"Immediately in our front [30] are the **monuments** of the buried great -- a silent city of a race now gone. [31] Yonder is the **Basilica of San Petronio** [sahn peh-TRO-nee-oh], which was decorated, as we are told, [32] by one of our members, **Michelangelo**," . . . Grand Master of the ages [33] both in **sculptured** . . . [34] and in **pictured art**. . . .

[35] "To our left, farther on, is **San Bartolommeo di Reno** [sahn bar-TOE-lo-MAY-oh dee RAY-no], ... [36] and down the **Strada San Donato** [STRAH-dah sahn doh-NAH-toe], . . . [37] is the **Palazzo Cellesi** [pah-LOT-so cheh-LAY-zee], the site of the school of Theodosius [thee-oh-DOH-shuss] the Second, and thither let us wend our way."

You then passed over the ten steps, but were suffered to fall [38--blank] from the Fifth Step in order that you might remember the lesson then impressed upon you: that Wealth misused and Power abused would lead to your sudden downfall.

[39] You then heard the beautiful story of the **Poor Blind Man** and his piteous cry, "Lord, that I may receive my sight!" . . .

[40] Being then in the presence of the **inhabitants** of the City of Letters, you were asked what you most desired at their hands, and at your request they restored your sight and admitted you to their fellowship. [41] You then beheld the **Grand Master approaching** you from the East, the source of light. He greeted you with the Due Guard and Penal Sign; gave you the right hand of fellowship and with it, the Grip, welcoming you into the Bonds of Kappa Sigma; and directed the Brothers present to do likewise.

Turn the projector off, retaining slide #41 in place; turn the lights on.

It now becomes my duty to communicate to you the Signs, Grip, and Words of Kappa Sigma and the true meaning of its Badge and other emblems. Would you please stand.

If there be more than one Initiate, select one to stand and demonstrate to him the following:

The Due Guard is made thus: * * * * *. Make it, my Brother. [See that the Sign is made correctly.]

It alludes to the position in which your hands were placed when you took upon yourself the Oath of Kappa Sigma.

The Penal Sign is made thus: * * * * *. Make it, my Brother. [*See that the Sign is made correctly.*] It alludes to the Penalty attached to your Obligation, which you agreed might be executed should you violate your trust.

The Grip is given thus: * * * * *. [*Demonstrate boldly for all to see. Continue giving the Grip to the Initiate and with the left hand gesture to yourself and to him alternately as you describe the following.*] It is accompanied, when given as a part of the Rites of the Chapter, by the sentences: [*gesturing toward yourself:*] "Can you tell me what this is?" To which you reply: [*gesturing toward the Initiate and saying as you shake hands once:*] "A good thing." [*gesturing toward yourself:*] "Do you really think so?" [*gesturing toward the Initiate and saying as you shake hands twice:*] "Most assuredly." [*gesturing toward yourself:*] "Under what guise is it?" [*gesturing toward the Initiate and saying as you shake hands three times:*] "Silence and secrecy." [*Release the Grip.*] The initials of these six sentences, C-A-D-M-U-S, spell the name of Cadmus, from whom Greece is fabled to have

received her alphabet, the foundation of her learning.

The Alarm at the door of the Chapter, given by one seeking admittance is made by raps, thus: [*demonstrating on an officers station or other stable object:*] • •• •••.

These are answered by a like number from within, but intermittently: one rap answered by one, two raps answered by two, etc. The Password which is then given, is the word "Bologna," which is spelled as follows: The Brother desiring admittance gives the Guard the Grip [*give the Initiate the Grip*] and says [*gesturing toward the Initiate and saying as you shake hands once:*] "B-O," the Guard replies, [*gesturing toward yourself and saying as you shake hands twice:*] "L-O," and the other answers, [*gesturing toward the Initiate and saying as you shake hands three times:*] "G-N-A." [*Release the Grip.*]

The Word of Distress is "Rocus!" Pronounce it, my Brother.

When the Initiate answers, "Rocus!" the members promptly and silently spring to their feet in readiness for his defense.

You see that this Word has the power to call to your aid all true Brothers. [*Gesture to the members to be seated.*]

The Word is the English word "succor," meaning "help," spelled in reverse, with the omission of a letter. It was also, however, the name of a Florentine Kappa Sigma of ancient times, and it has been handed down to us that this Brother, Rocus Gregro, was the strongest man in Florence and that Brothers in distress always called on him for aid.

The Sign of Distress is made thus: * * * * *.
Make it, my Brother. [*See that the Sign is given correctly.*]

You see that the Brothers present have disregarded this Sign, since they saw just now that the Word was given by you when not in real danger. Let this teach you not to abuse this Word and Sign, but to use them as a powerful means of obtaining aid when in real distress.

The Word of Caution is the sentence: "Have you heard the latest from Bologna?" Pronounce it, my Brother. [*The Initiate responds.*]

The Sign of Caution is made thus: * * * * *.
Make it, my Brother. [*See that the Sign is given*

correctly.] This Word and Sign are to be used when any Brother, by speech or action, is about to reveal that which he should conceal, or when he is seen to engage in an action against the danger of which you would secretly warn him.

There is a secret alphabet known only to true and lawful Kappa Sigmas in which such things are written as is desired to conceal effectually from the common eye. Upon your request, I will instruct you in its writing.

Please be seated. [*Pause.*]

I shall now make you acquainted with so much of the history of Kappa Sigma as is necessary to a right understanding of its Badge, Mottoes, and Symbols.

Turn the lights off; turn the projector on, displaying slide #41 again.

Tradition and history combine to give us the information that there existed in Europe from the early Middle Ages secret orders formed to gain important ends. About the year 1400 there came from the East to the **University of Bologna** [42] a Greek scholar named **Manuel Chrysoloras** [kris-oh-LOR-us]. He is said to have founded [43] at the

University a secret order of students for mutual protection against the wicked governor of the city, [44] **Baldassare Cossa**, who practiced extortion upon the students and even sent out [45] **bands of his followers** to rob them as they approached the University. [46] After the removal of Cossa, who later usurped the Papacy under the name of **John the Twenty-third**, the Order continued to exist, and took as its name, first the Latin words "Magister ad Vitam" [mah-GIH-ster ahd WEE-tum], meaning "Teacher throughout Life," and later [47] the Hebrew name "Kirjath Sepher" described in **Joshua 15:15**. Kirjath Sepher was an ancient city in southern Canaan, a center of learning over four thousand years ago. Because it shared with Bologna its reputation as a City of Letters, "Kirjath Sepher" was the name chosen as the secret name for the Order. Under this name the Order spread to the five great universities of Europe: [48] **Bologna**, the parent, . . . [49] **Florence**, . . . [50] **Paris**, . . . [51] **Orleans**, . . . [52] and **Montpellier**, . . . and flourished throughout the Renaissance, [53] enrolling the brilliant names of the **Medici** [MEH-dee-chee], . . . [54] **Politian** [poe-LEE-shun], and others.

In modern times the Order of Kirjath Sepher became almost extinct, [55 -- blank] but its secrets are said to have been preserved and transmitted by a few noble families of Italy and France.

One of the founders of American Kappa Sigma, while traveling in France in the mid-1800's, [56] was a guest at the **chateau** of the de la Croix [duh lah QUAH] family. The head of the family, [57] pointing to a **rosette of colored silks** upon the wall, said to him, "My colors fade on these walls for want of wearers." Inquiry as to his meaning led to the communication of the secrets of Kirjath Sepher to the traveler, with the encouragement to introduce the Order in America.

Accordingly, [58] at the **University of Virginia** in Charlottesville, on December 10, 1869, [59] the **Five Friends and Brothers** required by the ancient Rite [60] met in **46 East Lawn**, the room of one of the founders, and organized the Order of Kappa Sigma in America.

"It remains," says the Latin motto on this [61] **commemorative tablet**, "It remains, and shall remain."

The name of our Fraternity is indicated by the Greek letters "Kappa" and "Sigma," representing "Kirjath Sepher," the name of the Order at the University of Bologna. This secret name, meaning "The City of Letters," indicates that our Fraternity seeks to continue the tradition of that great Order, the tradition of learning, and to stand as it did as a light in the midst of darkness.

[62] Looking at the design before you representing the **Twelfth Gate**, you see the five steps -- [63] and they are here shown with their **personifications** as depicted on the walls of the Library of Congress -- "ΠΙΣΤΟΤΗΣ" [pis-TOE-tayse], meaning "Fidelity," . . . "ΔΙΚΗ" [DEE-kay], "Justice," . . . "ΑΛΗΘΕΙΑ" [ah-LAY-thee-ah], "Truth," . . . "ΚΑΡΤΕΡΙΑ" [kar-TAY-ree-ah], "Perseverance," and "ΧΡΗΜΑΤΑ ΚΑΙ ΔΥΝΑΜΙΣ" [KRAY-mah-tah kigh DOO-nah-meese], "Wealth and Power." On the opposite side [64] are the other five, representing the ancient elements of a liberal education. They are -- similarly **personified** -- Music, Astronomy, Mathematics, History, and Language.

[65] The **Guards** bear upon their shields one of the traditional symbols of Kirjath Sepher, the

Caduceus. [66] The Caduceus was the emblem of **Mercury**, the messenger of the gods, and consisted of a staff surmounted by a winged globe and encircled by two serpents. [67] **Lorenzo de Medici** [deh MEH-dee-chee] adopted this design, together with the circle surmounting it, as his private seal, and we in the Fraternity have taken it, [68] with the addition of the letters "Kappa" and "Sigma" as one of our **emblems**, recalling our origin. Below this on his shield the Guard bears the word "Semper," to which we add in thought whenever we speak or see it, the word "Constans," meaning "Always Constant," a Motto reminding us of the unending term of our fidelity.

[69] Upon the two leaves of the Gate, represented symbolically in another form of this design -- [70] as on a Chapter's Charter, for example -- by **two masses of clouds**, are the Hebrew "Oheb Eloah" [OH-heb EL-oh-ah], "Love of God," and the Greek "ΣΟΦΙΑ" [so-FEE-ah], "Wisdom." By these two portals one enters the True City of Letters. [71] The capitals of the left and right **pillars** bear the dates respectively of the European and American foundings of the Order. Beyond the Gate we have a glimpse of the City of Letters itself. Over the entrance is inscribed the

open Motto of the Order, "Bononia Docet" [bo-NO-nee-ah DOE-ket]. To this Motto also is to be added a word which is unwritten. The Motto is that of the ancient University of Bologna, and its full form is "Bononia Docet Mundum" -- "Bologna Teaches the World."

[72] The convex form of the **Badge**, which is suspended over the Gate, is to be taken as a secret reference to this Motto -- its open words, which may be seen by anyone, being "Bononia Docet," and the Badge, by its form, a portion of a sphere or globe, hinting the last word, "Mundum," "the World." For this reason also, the Grand Procurator, at the ballot upon your name, declared upon inspection that the ballot was fair in his "hemisphere," since our Kappa Sigma has for its own the Western, as Kirjath Sepher had the Eastern hemisphere.

I shall now unfold to you the remaining significant features of the Badge of Kappa Sigma. It bears in its center the Greek letters representing the name of the Order and indicates by its convex form the Motto "Bononia Docet Mundum," as I have just explained.

The Star and Crescent have two meanings. Considered separately we are reminded of the times

in which Kirjath Sepher first arose, [73] when the **Moslems**, whose banner bore the Crescent, were contending in battle [74] with the **Christians**, whose emblem is the Star, for the rule of Europe.

Considered together, the Star and Crescent remind us [75] that our mission is one of Christian and fraternal fellowship, typified by the **Star**, but that we should bring to it all the faith and zeal [76] which inspired the **Moslem warrior** who did battle beneath the Crescent.

[77] The jewels with which the **Badge** is supplied teach us that while manly character is complete without adornment, as is the **Badge** without a single jewel, yet it gains in beauty and grace by those refinements which spring from associations such as ours, even as the **Badge** is made more beautiful by the emeralds and rubies which adorn it.

The five points of the **Star** remind us of the symbolic number, Five, which characterizes the Fraternity. Five groups of five things each are brought to mind by these five points: first, the Five European Universities at which the Order first existed; second, the Five Friends and Brothers who established it in America; third, the Five Warnings

received by you early in your Initiation; fourth, the Five Steps by which you ascended to the Twelfth Gate; and lastly, the Five Words constituting the Secret Motto of the Fraternity, which I shall soon communicate to you.

Upon the Crescent you perceive in the center the Skull and Crossbones. These are to convey to you a double meaning, reminding you first of the penalty attached to your Oath, and second of the shortness and uncertainty of life -- the same reminder as that conveyed by the skeleton at ancient feasts. On the right horn of the Crescent you perceive a representation of the two Swords which are the property of the Guards. These, also, are to remind you of two things: that with your Brothers you must use all diligence to protect the Chapter when in session from intruders, and that you must be equally ready to protect a Brother from any attack upon his person or his good name at any place and at any time. At the left are represented two Keys, and these with two-fold significance remind you to keep a close watch over the secrets of the Order, now entrusted to your care, and to guard as well all such things as may concern your own welfare and that of a Brother from the knowledge of unauthorized persons.

[78] Over everything else you see the letters "Alpha, Epsilon, Kappa, Delta, Beta." These represent the Greek words " * * * * * ," in English, " * * * * * " [repeating] " * * * * * " -- the Secret Motto of the Order.

This is the aim which we as members of Kappa Sigma set before ourselves, and to this end I charge you in the name of the Order to be true and faithful always. Let it be the effort of us all, Brothers in Kappa Sigma, to cultivate that trust and confidence that shall make us Brothers in Deed, Brothers in Heart and not in mere outward appearance, and fulfilling the ideal and example [79] of **Founders Boyd and McCormick**, Brothers Throughout Life, whatever changes it may bring.

[80] And finally, my Brother(s), if in the Rites to which you have submitted, you are to see only the mere outward form, then you are but little advantaged and our effort is largely in vain. But I am persuaded that we may expect of you better things. I believe that you will look within the Legend and the **Symbol** and will discern there the eternal truths that are the soul of our Order. And I charge you to use them for the enrichment of your own life, the building of a nobler character, and the

exemplification of a wider and more sacrificial service.

Thus shall you prove yourself worthy of the confidence we have reposed in you and become, indeed, a source of honorable pride to your family, an inspiration to your fraternity Brothers, a credit to your Alma Mater and your Country, and a tower of strength in the far-flung battlements of Kappa Sigma.

Turn the projector off; turn the lights on.

Note: The new Brothers should now be instructed in the Secret Alphabet. The Signs and Words should also be reviewed by the lecturer and practiced by each new Brother at this point.

*Consult your DGM if there is any confusion concerning the Signs or Words which are indicated in the Lecture by "*****."*

See Appendix A for further information.

APPENDIX A

SPECIAL COMMENTS CONCERNING THE INITIATORY

1. The room in which the Candidate is prepared should be one in which he cannot hear an Initiation in progress.
2. The Candidate should answer all questions in the affirmative or negative, as appropriate, without being prompted. The one exception to this is the need for the GMC to prompt for the answer "Sight and Fellowship." If the Candidate answers inappropriately at any time, the Conductor should first repeat the question to be sure it was understood. If the Candidate still answers contrary to the required response, the Conductor should seek to learn the objection and to explain the question. The question on belief in the Holy Scriptures is intended only to elicit an affirmation of belief in the God who created us as his children. No particular doctrine is implied. If the Candidate will not respond properly to each question posed by the Ceremony, he may

not be initiated. Contact your DGM, the Executive Director, or the Ritualist if questions arise in specific cases.

3. If the Candidate wears glasses, the Conductor should not permit him to place them in his pocket, for they might be broken during his fall. Rather, the Conductor should carry them, along with his right shoe, to the Chapter Hall and give them to another Brother to hold for the Candidate. The glasses should be returned to the Candidate immediately upon removal of his blindfold.
4. When receiving the Oath, the Candidate should not be permitted to "sit on his heels," and the GMC should, if necessary, cause the Candidate to kneel upright by lifting his hip firmly, but gently, while he is taking his Oath.
5. The Candidate should not be touched except as indicated in the Ritual. In most cases he can walk all right by himself -- even up the steps, where a gentle lifting of his arm is usually enough. However, both the Conductor and the GMC should take care in conducting the Candidate about the room, over the bridge, and up the steps, that he does not bump into anything or anyone in his path. This

is more of a problem when the Candidate is taller than the Conductor or the GMC.

6. The members of the Chapter may wish to remove their shoes so as not to make noise while moving about the Chapter Hall.

7. Special consideration must sometimes be made for the Candidate with a physical limitation. In general, the words and forms of the Ritual should *never* be changed, but the *manner* in which the Candidate is handled may be modified to the extent of his ability to perform or participate in the physical aspects of the Initiatory. For example: (1) a Candidate with an injured back or other serious infirmity should not be *pushed* off the Fifth Step; rather, a smaller set of steps might be used with several strong Brothers gently placing him prone upon the canvas. (2) One lacking an arm or hand or the use thereof should, if necessary, be led by the Conductor and the GMC from the opposite side, and during the Oath, his inability to place a hand upon either the Bible or his heart should be ignored. If his right hand can be used, it belongs on his heart; if his left is unimpaired, it is placed on the Bible. *In no case* should the *words* of the Initiatory be changed in any manner. (3) In the rare case of a

truly blind Candidate, again *no* changes should be made in the Ritual. The Conductor should explain to the Candidate while preparing him that every Candidate is made symbolically blind at this point and that no personal reference is intended. The blindfold *should* be used and removed in the regular manner. Even the words "Sight and Fellowship" must not be omitted, nor should the response of the GM about "restoring sight to the blind" be deleted. After the Ceremony is over, the Initiate should be reminded that both were symbolic and a part of the common experience which binds him to his Brothers. These problems should be anticipated well in advance of the time of Initiation and any questions regarding the appropriate manner in which to handle a particular problem should be directed to the Ritualist of Kappa Sigma whose name and address appear in the *Caduceus of Kappa Sigma*.

SPECIAL INSTRUCTIONS FOR GUARDS

The beauty of the Initiatory is enhanced by the actions of the Guards, particularly for the newest Initiates who are watching their first ceremonies.

When the Conductor brings the Candidate to the door of the Chapter Hall, the Guards should stand at attention on either side of the door within the Chapter Hall, facing each other, with their swords held with both hands, pointing up and centered in front of them, their hands at waist level. Since the GMC answers the raps at the door, the Guards remain at attention.

After the GM gives his permission for the Candidate to enter, the GMC announces this fact to the Conductor. The Guards clash their swords once (making a metal-on-metal *scraping* sound) in front of the Candidate as he enters. They return to attention and after the Conductor has led the Candidate toward the GM, and after the GMC has returned to his station, the Guards quietly move with dignity to a place to the right of the GP that will be within the path of the Conductor and the Candidate

as they leave the station of the GP to begin their next revolution around the room.

After the Candidate leaves the GP's station and before the bell is struck for the first time, the Guards again clash their swords just in front of the Candidate as he passes through. The Guards remain in this position during the twelve strokes of the bell and the delivery of the Five Warnings. As the Candidate again passes them, they clash swords as before.

As the Candidate moves toward the GM, the Guard closest to the GP moves to a point near the left corner of the rear of the Chapter Hall, the other Guard remaining near the right rear corner.

The Guards remain at attention here during the Oath until the line, "All of which I most solemnly and sincerely promise and swear. . .," at which point the GMC moves to a position immediately to the rear of the Candidate and the Guards move to a position on either side of the Candidate. At the words, ". . . binding myself under the no less penalty . . .," the Guard on the right of the Candidate places his sword behind the neck of the Candidate and the Guard on the left places his sword behind the thighs

of the Candidate. *Care must be taken not to touch the Candidate until precisely the proper moment.*

When the Candidate (*not* the GM, but the *Candidate*) repeats the word, “severed,” the GMC grasps the Candidate’s head between his hands as to lift it, and the Guards draw their swords, one across the collar of his clothes (do not draw across his skin) and the other across the back of his thighs. The Guards then rise and step back two paces, facing the Candidate and at attention.

After the Oath, when the GM returns to his station, the Guards turn and follow him, positioning themselves near the front corners of the Chapter Hall and facing the Altar where they remain until the Candidate has taken the Fourth Step. The Guards then move to a position in front of the GM’s station, quietly place their swords on the floor parallel to each other, and move to a position on either side of the Fifth Step, facing each other.

After the Candidate has taken the Fifth Step, the Guards lock arms about six inches above the Candidate’s toes in preparation for causing him to fall forward when pushed by the GMC and preventing his stepping into the canvas rather than

falling into it. *Care must be taken not to touch the Candidate until precisely the proper moment.*

When the GMC says, "You will now descend!" he will push the Candidate between his shoulder blades. *As he does so, the Guards' locked arms cause him to fall into the canvas held by other Brothers.*

While others are settling the Candidate down, the Guards retrieve their swords and stand at attention toward the outside of the stations of the GS and GT, facing the Candidate, about half way between the Altar and the GM's station.

After the Charge by the GM, which ends, "... a Band of Brothers, inseparable, among whom no contentions should ever exist," the Guards turn and take a few steps toward each other. High in the air they form an arch with their swords, through which the GM passes while being announced by the GMC. The Guards do *not* clash or draw their swords this time. When the GM has passed through, they return their swords to a position of attention, turn to face the Altar, and remain thus to the end of the Ceremony.

SPECIAL INSTRUCTIONS ABOUT MUSIC

The use of the appropriate music enhances the beauty of the "Journey to Bologna," that portion of the Initiatory which occurs immediately after the Candidate takes the Oath. A special recording has been prepared to be used as background music during this portion of the ceremony (if your Chapter does not have a copy, it is available from Memorial Headquarters).

The sound equipment should be set up and tested prior to beginning the first Initiation; the GS, GT, or another Brother who is familiar with the ceremony should be selected to operate it. Immediately after the GM says: "Brother Grand Master of Ceremonies, you will conduct the Candidate to the City via the Campo Santo, entering the Twelfth Gate over ten steps -- five ascending and five descending," the operator should start the music.

The volume should be set ahead of time so that the music is neither too low so that the Candidate cannot hear it clearly, nor too loud so that it covers the beautiful words of the GMC.

The GMC should wait without speaking or moving for about five seconds after the music begins. Then he should take the Candidate's left forearm with his right hand and begin, "Let us continue our journey," etc., simultaneously stepping back one step and turning the Candidate to his right, slowly guiding him counter-clock-wise around the Chapter Hall. The music is programmed to increase in volume by itself as the Journey continues; when the GMC has reached the Fourth Step, it is fairly loud. If it seems too loud, it can be reduced manually here.

As the GMC and the Candidate reach the Fifth Step, the music approaches its climax. At this point the operator should be prepared to stop the music. After the GMC says, "You will now descend!" he will cause the Candidate to fall into the canvas sheet.

At the exact moment when the Candidate hits the canvas sheet, the music must be stopped instantly. After the conclusion of the ceremony, the recording should be reset for the next Candidate.

SPECIAL COMMENTS CONCERNING BALLOTING

The Ceremony of Balloting is for use when the chapter is preparing to Pledge, Initiate, or Affiliate a man into or with the Chapter. As contemplated in the *Constitution, By-Laws and Rules*, it is meant to be used as a vote on membership, not as a means to terminate a man's pledgeship.

Pledgeship is terminated by the *Constitution, By-Laws and Rules* only when one year has passed and the Pledge has not achieved the required academic standard or otherwise been initiated. Your Chapter By-Laws must provide a process for terminating a man's pledgeship. It is not recommended that one "dark" vote during balloting for Initiation be used to terminate a pledgeship.

Balloting is meant to be an affirmation that a Chapter unanimously selects a man to membership. It is a referendum on whether or not he is constitutionally of proper age, of good character, and not an atheist. Many Chapters suffer from an improper use of the ballot. The ballot box is not the place to attempt to resolve personality conflicts.

If your Chapter is unable to find the brotherly spirit and harmony to achieve unanimous ballots, there is a procedure in the Constitution whereby the Supreme Executive Committee can temporarily waive the unanimity requirement. Please see the *Constitution, By-Laws and Rules*.

APPENDIX B

EQUIPMENT

In order to correctly present the initiatory, you must have and properly maintain a complete set of equipment. The following items are necessary:

- (1) National Flag and Stand
- (1) Kappa Sigma Flag and Stand
- (8) Academic gowns or robes
- (7) White candles and stands
- (1) Large Bible
- (1) Scarlet, white and green ribbon.
- (1) Kappa Sigma Badge
- (1) Skull and Crossbones
- (2) Blindfolds or hoodwinks
- (1) Bell or tone bar
- (1) Ballot box
- (1) Roll Book
- (1) Footbridge (see design, *infra*)
- (1) Set of steps (see design, *infra*)
- (1) Set of Lecture Slides
- (1) Gavel
- (1) Canvas with strong handles
- (2) Swords
- (1) Recording of Journey music and player

The items listed can be purchased from Memorial Headquarters, although some items may be available to you locally. The Chapter should budget some money each term to repair, maintain, and replace necessary equipment.

Robes and Altar cloths can and should be dry cleaned as needed. A ready supply of candles should be kept on hand, especially during Initiation. It is advisable to have two blindfolds on hand.

An important aspect of the design of the wooden items is transportability. Most Chapters do not have the luxury of one space set aside just for meetings and consequently do not have the option of leaving the equipment set up at all times. It is sometimes necessary to work in a room with only an 8' ceiling. Any set of steps over 30" high is unworkable and absolutely undesirable for any Chapter. Furthermore, any design that requires power tools and time to assemble is impractical and probably unsteady or unsafe.

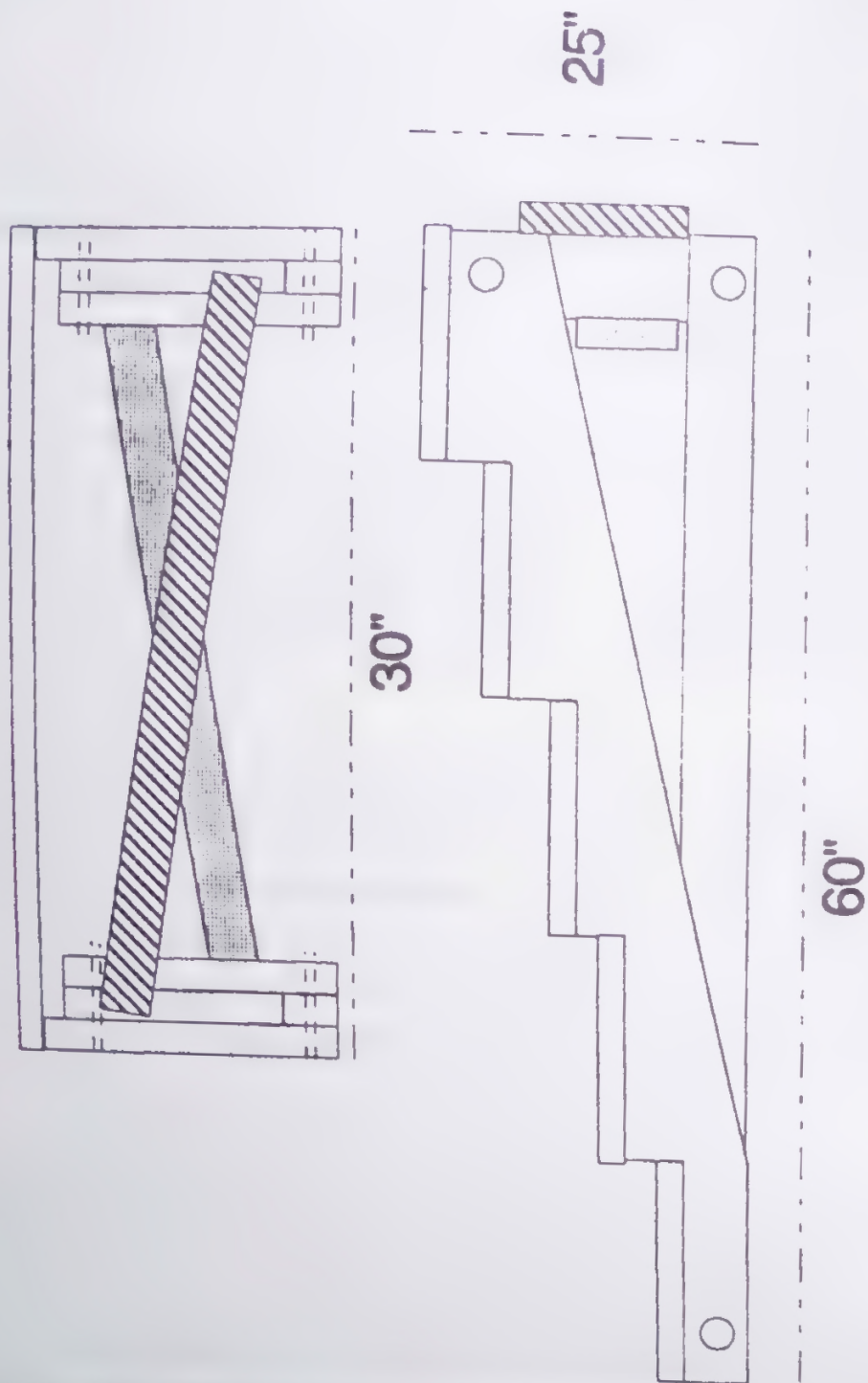
The following designs are tailored to meet these needs and concerns. Using bolts, the steps can be set up in five minutes, are wide enough for two, and low enough for 8' foot ceilings. The bridge folds up for easy storage. These drawings are not to

scale, and the amounts of material recommended are estimates only.

Directions: Steps

Cut stair rises into two 2" x 12" boards. The rise should be four inches. Use 2" x 12" boards cut 30" long for stair treads. Attach stair treads to the two frames. Cut two 2" x 4" boards to run from underneath the first step the length of the support; drill holes under the first step and attach with bolts. Cut 2" x 4" boards as supports, one being 4" longer than the other; nail these two together. Repeat for the other support. Cut two 2" x 4" boards as the cross supports (shown as shaded in diagram); nail one in front of the pair of supports and one behind them.

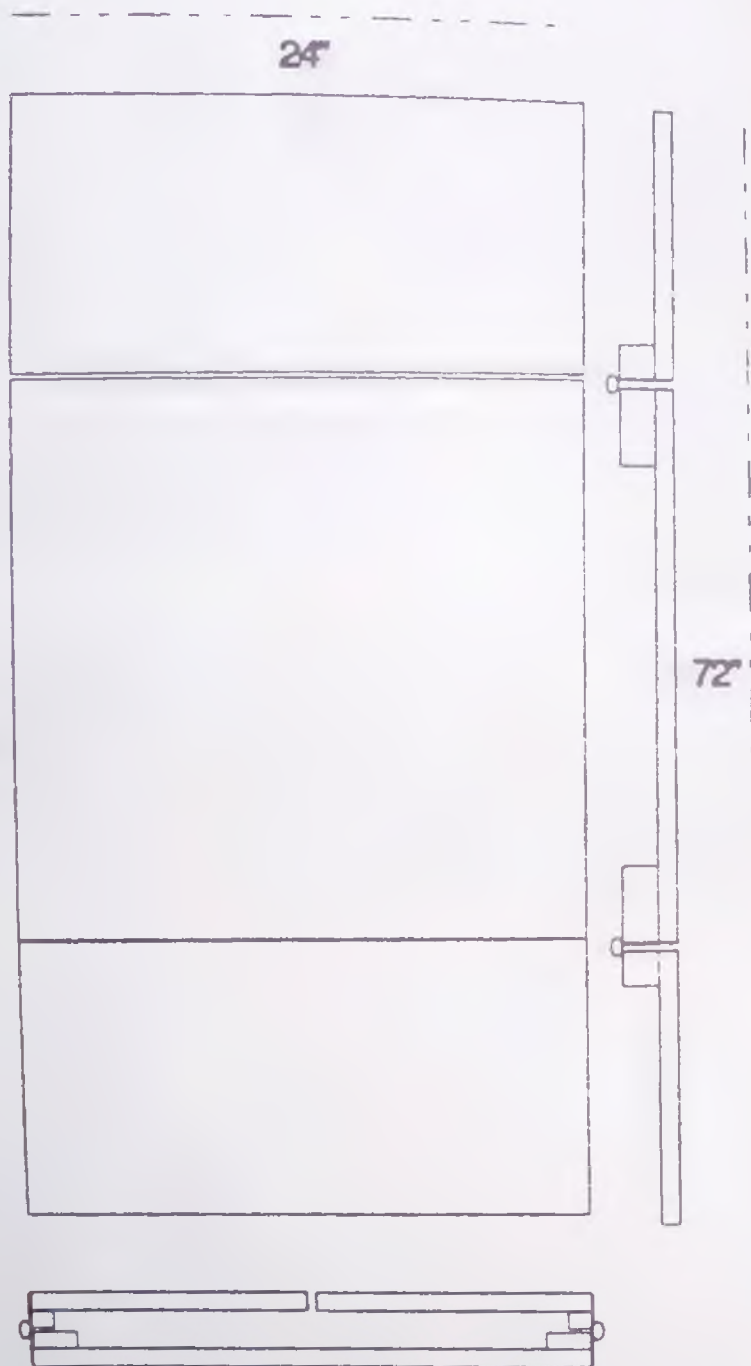
Drill holes in the supports and just under the fifth step; attach with bolts. Fit the long 2" x 4" running from the first step into the bottom of the support structure. Drill through the 2" x 4" and bolt. Use 3/8" or 1/2" bolts and washers. Use 8 penny nails. Height: 25", Length: 60", Width: 30"



Directions: Bridge

Cut a 4' x 4' piece of 3/4" plywood in half; cut one of the remaining sections into two 1' x 2' panels. Cut two 2' long sections of 2" x 4"; cut two 2' long sections of 1" x 2". Nail the boards under the plywood sections as shown. Using two or three hinges per side, join the plywood sections together, as shown. Take care to attach the hinges so that they will fold back for storage as shown at the bottom of the diagram.

Do not use particle board instead of plywood. Make sure that no nails are protruding on surfaces to be walked upon. See that the wood screws for the hinges do not split the board.



APPENDIX C

MEMORIAL SERVICE

The following service may be used to recognize the passing of a Brother or at Founders' Day or other appropriate occasion to mark the passing of Brothers in the past year. A special meeting may be called to observe this service. When used during a regular meeting, this service should follow "Good of the Order" in the Order of Business. This service may be used publicly by omitting the use of the gavel and the Altar.

The GS should have prepared for the service by securing the Initiation date, Chapter and any offices held for each honored Brother.

The GM raps the gavel twice. The Officers rise at their stations.

GM: My Brothers, we have gathered here today to say farewell to our Brother(s). Brother Grand Scribe, call the roll of the Chapter Celestial.

GS: Brother _____, was initiated by the _____ Chapter of Kappa Sigma on _____

(Month/Day/Year). He served the Order as

Repeat for each Brother honored.

The GM raps the gavel three times; the Chapter rises.

GM: We proudly asked him (them) to join our Fraternity; during his (their) life, he (they) honored us with his (their) service; we now honor his (their) memory. We shared his (their) labors and shared his (their) rest; we shared his (their) disappointments and shared his (their) joys; we shared his (their) commitment, and we shared his (their) belief in God.

Many men have worn The Star and Crescent, but the loss of even one diminishes us all. We, however, are better men for his (their) example. He (they) was (were) a Brother(s) in heart among us. We are grateful for his (their) strength, his (their) compassion, and his (their) inspiration.

We grieve with his (their) family. We want them to know that he (they) leaves this

world a better place by the lives of the Brothers he (they) touched.

Brother Grand Master of Ceremonies,
please lead us in Prayer.

GMC: Almighty God, our heavenly Father, giver of all good and perfect gifts, we ask for your comfort now. We commend unto you the soul(s) of our Brother(s), your servant(s); admit him (them) into that rest which fadeth not away.

As you remind us that our trials here are but temporary, renew our faith in that which is to come. Bless the family and the Fraternity with Thy peace that passeth understanding. Amen.

GM: In affirmation of the ideals we shared with our Brother(s), Brother Grand Procurator, please lead us in reciting the "The Star and Crescent."

GP: "The Star and Crescent shall not be worn by every man, but only by him who is worthy to wear it. He must be a gentleman, a man of honor and courage, a man of zeal, yet humble, an intelligent man, a man of truth,

one who tempers action with wisdom, and
above all else, one who walks in the light of
God.”

GM: Amen.

*The GM raps the gavel once to seat the members.
The regular Order of Business is resumed.*

CEREMONY OF PASSING

This service may be used at the conclusion of a term in which Brothers in good standing are graduating. It should be done immediately following the Good of the Order in the Order of Business. The Grand Scribe should have already compiled a list of seniors who actually graduate together with their degrees and any honorary designations (cum laude, magna cum laude, summa cum laude, etc.). Both the GM and GP should have a copy.

GM: Brother Grand Procurator, read the names of those Brothers who are candidates for the Degrees from this University (or College).

GP: Brother Grand Master, I present the following Brothers who are candidates for the several Degrees to be conferred by this University (or College). Brothers, as your names are called, present yourselves behind the Alter.

As the names and degrees are read the GMC directs the approaching Brothers into a crescent behind the Alter. When all have come forward, the GM continues.

GM: My Brothers, even before you Pledged yourselves to our Order, we paused to ask God's blessing upon our proceedings. This is no less important an occasion. If you will bow your heads, we will again invoke his blessing.

The GM raps the gavel three times; all present stand.

GM: Supreme Grand Master of the Universe, we again turn to you to mark a significant event in the lives of our Brethren. We ask that you lift them up in their time of celebration, that you continue to give them strength to face the challenges of life, and that you guard and defend them against the tribulations of immorality and deceit.

Almighty God, keep our Brothers ever mindful of their lifelong obligations to Kappa Sigma, and forever illuminate their pathways with thy divine countenance.
Amen.

GM raps the gavel once and the Chapter is seated.

GM: My Brothers, congratulations are in order. You have achieved the common goal which

brought us all to this place of learning: you will have degrees conferred upon you and graduate. *If appropriate:* Brother(s) _____ (, _____, and _____) deserve special recognition for having earned academic honors. Those among us who are underclassmen applaud your distinction and look to you for inspiration.

You are now where once you knelt; you now stand where once a breath caused your downfall; you are now one who walks in the light of God where once you stumbled blindly.

The GM raps the gavel three time; all present stand, and give the Due Guard.

GM: Do you remember your obligations to protect and help the members of this Fraternity and advise them for their good and advantage?

After each question, the graduates respond in unison.

GRADUATES: I do.

GM: Do you remember the charge that, all things being equal, you will patronize your Brother?

GRADUATES: I do.

GM: Do each and all of you remember and affirm the vows and obligations sworn here, one to another?

All present respond in unison.

CHAPTER: I hereby promise and swear, this day, that I will always remember and uphold my vows as a Kappa Sigma. Not for a day, or an hour, or a college term only, but for life. So help me God, and keep me steadfast. Amen.

All present then give the Penal Sign.

GM: You will now be in a peculiar position to aid and assist your Brothers as they follow you into the world, to recommend prospective members as they leave your community to attend any institution at which Kappa Sigma may have a Chapter, and perhaps even to serve the Order as a volunteer officer. Continue your journey

with the knowledge that we look to you for leadership and hope to see you often.

Brothers, extend your congratulations to our graduating Brothers.

This Ceremony is not meant to replace any traditional gathering you may have with family, faculty, or pledges to recognize your graduates. It is meant as a solemn reminder of the continuing obligations of the Order.

OATH OF RESIGNATION

From time to time, a Brother may wish to be released from his membership obligations. The Chapter may desire to invite the Brother to reaffirm his pledge of secrecy by submitting to the following Oath.

*The Brother resigning stands before the Altar, faces the GM, and reads aloud this Oath from this Book, after which he immediately leaves the meeting **without** giving the Due Guard and Penal Sign.*

I, [repeat your full name], do hereby and hereon, in the presence of God, and this assemblage of Kappa Sigmas, most solemnly and sincerely promise and swear, that never on any occasion will I reveal in any way, any of the Secrets or Mysteries of the Kappa Sigma Fraternity, which I have received, and that I will never attempt to enter a Kappa Sigma Chapter Meeting nor take any advantage of the Secrets or Benefits I am now relinquishing. So help me God, and keep me steadfast in this my parting vow. Amen.

The GS will then record this resignation and will transmit a report of these proceedings to Memorial Headquarters.

While this Oath is not essential inasmuch as his original Obligation still binds him to secrecy, it is provided here for the benefit of those Chapters which choose to use it.

ACROSTIC

KeeP my commandments, and live; and my law as the
apple of thine eye. (*Proverbs 7:2*)

As the whirlwind passeth, so is the wicked no more: but
the righteous is an everlasting foundation. (*Proverbs*
10:25)

Poverty and shame shall be to him that refuseth
instruction: but he that regardeth reproof shall be
honored. (*Proverbs 13:18*)

Pleasant words are as an honeycomb, sweet to the soul
and health to the bones. (*Proverbs 16:24*)

A word fitly spoken is like apples of gold in pictures of
silver. (*Proverbs 25:11*)

Say not thou, I will recompense evil; but wait on the
Lord, and he shall save thee. (*Proverbs 20:22*)

In the fear of the Lord is strong confidence: and his
children shall have a place of refuge. (*Proverbs*
14:26)

God is our refuge and strength, a very present help in
trouble. (*Psalms 46:1*)

Man's goings are of the Lord; how can a man then
understand his own way? (*Proverbs 20:24*)

A man that hath friends must show himself friendly: and
there is a friend that sticketh closer than a brother.
(*Proverbs 18:24*)

A HISTORY OF THE RITUAL

The Ceremonies contained in this edition of the Ritual represent another step forward in refining the presentation and preservation of its beauty and unique character. The formal Ritual did not come to us from the European family in writing; it was an oral tradition. This work has evolved by virtue of the dedicated work of many Brothers, most notably, the first WGM Stephen Alonzo Jackson, Architect of our Ritual.

The earliest written document of the Fraternity is the 1869 Constitution. It contains the germ of our Initiatory -- questions for the Candidate regarding his intent, desire, and qualification to become a member, the Oath, and the Charge. Certain Mysteries of the Fraternity are explained, but there is no mention of Bologna or Kirjath Sepher for the probable reason that, at that time, the tradition was an oral one, and its secrets considered too sacred even to be written out in the Constitution.

In the 1879 Constitution, the Ritual shows considerable expansion upon prior versions, drawing heavily on Masonic forms, and is quite similar to many portions of the modern version. For

the first time "a poor blind candidate" is challenged, conducted about the room while receiving the Five Warnings, takes his Oath, kisses the Bible, is prompted to request "Sight and Fellowship," and receives the Charge.

The Grand Conclave of 1878 had been, however, the occasion for Jackson to address the members, "Why not put our apples of gold in pictures of silver?" His goal: to integrate the Bologna Tradition and the Secret Work of Kirjath Sepher into the formal Ritual. Two years later he presented to the next Conclave an almost-complete Initiatory combining the 1879 version and the Bologna Tradition, including the explanation of Kirjath Sepher, but not yet adding the portion from "Let us continue our journey, . . ." through the story of the poor blind man.

Jackson labored further for the perfect synthesis of the reasons for the founding of Kirjath Sepher at Bologna and the Initiation of each Brother into Kappa Sigma. The result was the beautifully symbolic and inspiring Journey to Bologna, the dramatic fall from the Fifth Step, and the appropriate lesson of the blind man. These elements were adopted and printed in 1889.

In 1904 the first “modern” Ritual book was published. It contained four engravings, including the Twelfth Gate and “cloud” representations, form of chapter with diagram, paraphernalia, Opening and Closing Ceremonies, Acrostic, Initiatory, new Ceremonies for Balloting and Installation of Officers, Oath of Resignation, and, most significantly, an Explanatory Lecture, the work of Herbert M. Martin and Finis K. Farr. Reference was made in this edition to “lantern slides illustrating this lecture,” a dream that did not take shape until 1923 when some slides were prepared and shown at the Grand Conclave. Enthusiastic response and a grant from Founders McCormick and Boyd provided the means and the work of Ritualist Charles I. Gates and others resulted in the completion of the project and presentation of it at the 1925 Grand Conclave.

The affiliation ceremony was adopted in 1921 and the pledging ceremony, in 1925. These appeared in supplements attached to each Ritual book, and in 1927 a revision of the Explanatory Lecture incorporating references to the slides was published separately as the slides were made available to the Chapters. Minor changes in wording have appeared in subsequent editions, but

no substantial change has been made over the years. The 1955 edition consolidated that of the 1904 with the new ceremonies and included the revised Explanatory Lecture.

The 1963 edition contained few changes, but that of 1978 added extensive directions and instructional aids for the proper performance of the Ceremonies. It also corrected certain historical data, made minor changes in wording, and expanded the Explanatory Lecture.

This edition, 1995, represents an extensive collaboration between the Ritual and Historical Commissions focused upon: a return to original wording where possible and the refinement of directions concerning the performance of the Ritual. Two ceremony have been added: a suggested Memorial Service, to recognize the passing of Brothers into the Chapter Celestial and the Ceremony of Passing, to recognize graduating Brothers.



